Manual of Episcopal Ceremonies

Vol. I Ordinary Episcopal Ceremonies

Vol. II Occasional Episcopal Ceremonies

Part I The Divine Oflice

Part II Annual Episcopal Ceremonies

Manual of

Episcopal Ceremonies

Based on the Caeremoniale Episcoporum, Decrees of the Sacred Congregation of Rites and Approved Authors

BY

R.T. REV. AURELIUS STEHLE, O.S.B., D.D.
Archabbot of St. Vincent

OCCASIONAL EPISCOPAL CEREMONIES

Revised by

REV. EMMERAN A. RETTGER, O.S.B., M.A.
Master of Ceremonies and Professor of Liturgy

FIFTH EDITION

The Archabbey Press
ST. VINCENT ARCHABBEY LATROBE, PENNSYLVANIA
1961

IMPRIMI POTEST

Ψ Dionysius O. Strittmatter, O.S.B., D.D.

NIHIL OBSTAT

Matthaeus A. Benko, O.S.B., J.C.D.

IMPRIMATUR

* Gulielmus G. Connare. D.D.

die 12 Aprilis, 1961.

Library of Congress Catalog Card Number: 61-18512

PRINTED IN U.S.A.

Copyright © 1961
BY The Benedictine Society of Wisconsin

Introduction to the Fifth Edition

In this Volume II are gathered together the functions that occur primarily in cathedral and abbatial churches. An Appendix has been added for the ceremony of Investing a Monsignor. As indicated, this ceremony is not official, but because of numerous requests has been added as a guide upon which the masters of ceremonies may draw in arranging the function.

The proper minister has been designated to put on and remove the mitre for the sake of those dioceses in which the master of ceremonies (or the bishop) docs not do it.

The footnotes have been numbered throughout each chapter. Throughout the text cross-references have been inserted in parentheses. They refer to the marginal numbers in the present edition. To avoid confusion, the marginal numbers in this volume continue where they leave off in Volume T.

'rhe revisor takes this occasion to thank all who in any way have helped in the publication of this edition.

Abbreviations used in this Manual

AAS..... —.... ..... *.Acta Apostalicac Sedis* 1908-

CE..... .. *Cacrcmoniale Episcoporum* 194S

CIC..... _..... *Codex Juris Canonici* 1918

D11PP..... ..... De Hordt, *Praxis Pontificalis* 2nd ed.

Eplum. Lilurg. ..*Ephemerides Liturgicac* 1887–

MM ..... Martinucci-Menghini, *Manuale Sacrarum Caeremoniarum* 3rd ed. 1911-1915

Mem. Rit.... ..... *Memoriale Rituum* 1950

NRC..... . . ...*Novus Rubricarum Codex* seu *Rubricae Breviarii et Missalis Romani* I960

OHSI..... . *Ordo Hebdomadae Sanctae Instauratus*

Pont. Rom..... ... *.Pontificale Romanum* IS8S

Rit. Rom..... *Rituale Romanum* 1952

*RCM*_____ ..___ *Ritus Celebrationis Missae*

RGM..... *Rubricae Generales Missalis Romani*

RP HS.~.. ....*Ritus Pontificalis Ordinis Hebdomadae Sanctae* 1957

SRC. . .... *.Decreta Authentica Congregationis Sacrorum Rituum*

C.S.Cavr.. ... *Caen monial for the Use of the Catholic Churches in the U. S.* A. 1935

Names used to designate Works

Aheamc-Lane. Ahearne-Lane, *Pontifical Ceremonies* 1947

Favrin Favrin, *Praxis Solemnium Functionum Episcopiorum* 1906

McCloud.....McCloud, *Clerical Dress and Insignia* 194S

McManus..... _ McManus, *The Rites of Holy Week* 1956

Moretti . Moretti, *De Sacris Functionibus, Episcopo Celebrante, Assistente, Absente.* 1936-39

Nainfa^. . „ . Nainfa, *Costume of Prelates* 1926

Schmitz Schmitz, *Holy Week Manual for Priests* 1956

Schober .Schober, *Caercmoniale Missarum Solemnium et Pontificalium* 1909

Van der Stappcn----Van der Stappcn, *Sacra Eiturgia* 3rd ed.

Wapelhorst ..... Wapelhorst-Bmegge, *('ompendium Sacrae Liturgiae* 12 ed.

TABLE OF CONTENTS

PART I

CHAPTER I

page

Pontifical Vespers at the Throne 1

Article I — Preparations 1

Article II — Function 4

Semi-Pontifical Vespers 13

CHAPTER II

Special Instructions for the Officers at Pontifical Vespers 11

Article I — The Bishop at Pontifical Vespers 14

Article II — The Assistant Priest at Pontifical Vespers 17

Article III — The Assistant Deacons at PontificalVespers . IS

Article IV — The Precentor at Pontifical Vespers 22

Article V — The Chanters at Pontifical Vespers 23

Article VI — The Choir (Af*inistri Parali)* 24

Article λ'II — The Master of Ceremonies 25

Article VIII — The Inferior Ministers 27

CHAPTER III

Pontifical Vespers when the Blessed Sacrament is exposed 32

CHAPTER IV

Pontifical Vespers at the Faldstool 34

Article I — Preliminary 34

Article II — Function 36

CHAPTER V

Vespers in Presence of the Ordinary, or of a Cardinal, Papal Legate, or the Metropolitan ..... .41

Article I — In Cope and Mitre ..... .41

Article II — In *Cappa Magna* and Biretta 42

Article Ill — In Rochet and Mozctta ..... .43

CHAPTER VI

Pontifical Vespers for the Dead 44

Article I — Preparations 44

Article II — Function 44

CHAPTER VII

Pontifical Compline.. ..... 1(1

CHAPTER VIII

Pontifical Matins and Lauds on Solemn Feasts 17

CHAPTER IX

Pontifical Matins and Lauds for the Dead..... ·>0
Decrees on the Divine Office..... ..... ·'I

PART II

ANNUAL EPISCOPAL CEREMONIES

CHAPTER I

Candlemas Day..... 55
Article I — Preparations..... 57
Article II — Function.....

CHAPTER II

Ash Wednesday..... 63
Article I — Preparations..... 63
Article II — Function..... 65

CHAPTER III

Second Passion Sunday or Palm Sunday..... 70
Article I — Preparations 70
Article II — Function 72

CHAPTER IV

Tenebrae 80
Article I — Preparations. 80
Article II — Function. 81

CHAPTER V

Holy Thursday: Mass of the Chrism..... 84
Article I — Preparations 84
Article II — Function 87

CHAPTER VI

Holy Thursday: Evening Mass..... 96
Article I — Preparations..... 96
Article II — Function.... 99

CHAPTER VII

Holy Thursday: *Mandalum,* Performed outside of Mass .106
Article I—Preparations .106
Article 11 — Function. .107

CHAPTER VIII

Good Friday. 100

Article I — Preparations 100

Article 11 — Function

CHAPTER IX

Holy Saturday 121

Article I — Preparations 124

Article II — Function 128

CHAPTER X

Assistance of the Bishop on the Last Three Days of Holy Week. 140

Article I — Holy Thursday 140

Article II — Good Friday 140

Article III — Holy Saturday 143

CHAPTER XI

Procession on St. Mark's Day and on Rogation Days 147

Bishops in Procession 149

CHAPTER XII

Mass and Procession on the Feast of Corpus Christi 150

Article I — Preparations 150

Article II — Function 151

CHAPTER XIII

Holy Orders 157

Article I — General Preparations 157

Article IL — Special Preparations 159

Article III — Time for Conferring Holy Orders 161

Article IV — Special Instructions for the *Ordinandi* 163

S. *Rituum Congregationis Decreta* 168

APPENDIX

The Investiture of a Monsignor 170

Article I — Preparations 170

Article II — Function 171

Form of Profession of Faith to be made by a Dying Bishop 175

Glossary 179

Bibliography 185

Index 1^4

CHAPTER I

Pontifical Vespers at the Throne

Article I

PREPARATIONS

I. At the High Altar[1] ¶69

1. Six wax candles, lighted.
2. Altar-cover[2] of the same color as the vestments.
3. Antependium of the same color as the vestments.
4. On the middle of the altar: cope, stole, cincture, alb, and amice; these vestments are covered with a veil of the same color as the cope.
5. At the gospel side: the precious mitre.
6. At the epistle side: the gold-cloth mitre, pectoral cross, ring,[3] and morse, each on a salver. (Morse, Salver, see Glossary.)
7. At the gospel corner of the altar: the pastoral staff.

II. At the Altar of the Blessed Sacrament

1. Kneeling-desk, draped in green.[4]
2. Six wax candles, lighted.

III. On the Credence

1. *Vesperale* or missal for the Oration, etc.
2. Bugia.

[1] The *Cacrcmoniale* supposes that the Blessed Sacrament is not present on the high altar while Pontifical Vespers are celebrated, unless it is a ceremony *Coram SSmo. Exposito.*

[2] *CE,* II, 1, 13; DHPP, II, 11. This is the cover that is used to protect the linen altar-cloth-cloths.

[3] This supposes that there is a special pontifical cross and a special ring for Mass and Vespers.

[4] When a cardinal is the celebrant, the kneeling-desk is draped in red.

* Marginal Numbers 1-168 appear in Volume I.

3. *Vesperale* or an artistic chart, showing the first words of the antiphons to be intoned.
4. Canon for the solemn Blessing by the bishop.
5. Large tray for the bishop's biretta, etc.

IV. In the Sanctuary

1. The episcopal throne is erected on the gospel side and is draped with silk of the color of the vestments, but not with gold-cloth unless the celebrant is a cardinal. (Throne, see Glossary.)
2. *In piano* before the altar: faldstool (kneeling-desk); farther back, facing the altar, chairs for the chanters.
3. Seats near the throne: on the right for the assistant priest and the first assistant deacon; on the left for the second assistant deacon. These seats must not be covered?
4. Chairs for the clergy, the inferior ministers, the acolytes, and the altar-boys.
5. On Pentecost and feasts of the Blessed Virgin, cushion for the bishop (near the throne).
6. Two candlesticks® (on the altar-steps) for the acolytes.

V. In the Sacristy

1. Cope, surplice, and amice for the assistant priest.
2. Dalmatics, cinctures, albs, and amices for the two assistant deacons.7
3. Surplices and, if customary, copes for the two chanters.
4. Vestments for the clergy who assist: copes and amices for the prelates; chasubles, cinctures, albs,7 and amices for the priests; dalmatics and tunics, cinctures with albs7 and amices for the deacons and subdeacons.

5 *CE,* I, 8, 2; DIIPP, I, 57, a.

* "Cum cereis extinctis super gradu altaris." DIIPP, II, 27. The candlesticks for the acolytes may be placed on the credence according to MM, V, c. 6, art. 2, n. 9, and also according to Moretti, 502, VII.

7 Custom in this country permits the assistant deacons to wear albs instead of surplices with the dalmatics. See *U.S. Cacr.,* p. 209. The first deacon wears a stole if Benediction of the Blessed Sacrament is to follow Vespers. SRC, 4030, 4302. See no. 161, fn 1.

5. Surplices for the inferior ministers.
6. Two veils (while, or the color of the vestments) for the bearers of the mitre and of the pastoral staff.
7. Cassocks and surplices for the altar-boys.
8. Thurible and boat.
9. Holy water vase and sprinkler. (The holy water bearer should station himself at the main entrance of the church before the bishop enters. He stands in the vestibule at the right of the door.)

Sacred Ministers

1. Assistant priest, who ought to be one of the more important dignitaries of the diocese.
2. Two assistant deacons.
3. Two chanters in surplice and. if customary, cope.[14]
4. Two masters of ceremonies.

Inferior Ministers

1. Book-bearer.
2. Candle- (bugia-) bearer.
3. Staff-bearer.
4. Mitre-bearer.
5. Thurifer.
6. Two acolytes
7. Train-bearer.
8. Altar-boys.

[8] DIIPP, II, 9 and 42; Fav'rin, p. 11.

REMARKS 170

1. The bishop vests at the throne. He does not wash his hands or read the prayers while vesting, nor does he wear gloves or use the gremial during Vespers.
2. The oflice of precentor (188) may be performed by the subdeacon of the Pontifical Mass or by another, according to custom, e.g., *Cantor Major.* If the subdeacon acts as precentor, tunic, cincture, alb, and amice should be prepared in the sacristy. DIIPP, II, 8; Favrin, p. 9. Si alius sit praeintonator, ducendus est ad episcopum in habitu in quo reperitur. *CE,* II, 7.
3. In some places the book-bearer, the candle-bearer, the staff-bearer, and the mitre-bearer wear plain cojh'S. Favrin, p. 7; *CE,* I, 11, 1.
4. If the archbishop officiates in his province, the metropolitan cross should be prepared in the sacristy; also tunic, cincture, alb, and amice for the subdeacon who carries it (18).

Article II

FUNCTION

Preliminary

171 It is proper that the bishop celebrate Vespers with solemnity on the eve of feasts on which he celebrates Pontifical Mass, particularly on the vigils of Christmas and Pentecost. He may celebrate also second Vespers, especially on Easter Sunday, Christmas, and the feast of the Titular or Patron Saint.[9]

The Bishop enters the Church

172 At the appointed hour the ministers who are to assist at Vespers go to accompany the bishop, who should be ready, vested in mozetta or *cappa magna.* In going to the church the following order[10] should be observed: laymen, if they accompany the bishop, precede; next, the altar-boys and inferior ministers; the master of ceremonies, unless he leads the procession; the bishop, walking alone," followed by the train-bearer.[12] The assistant priest, the assistant deacons in choir dress (surplice), and the clergy follow the bishop. There is no cross-bearer in the procession, unless the celebrant is the metropolitan (18), nor do the acolytes carry candlesticks.[13] (Sec no. 11.)

At the main entrance of the church, the *dignior* of the clergy (assistant priest) gives the sprinkler with *oscula* (15) to the bishop, who sprinkles himself on the forehead,

[9] Vespers an· always celebrated after midday. *NRC,* 140.

[10] *CE,* I, 15, 2 and 9.

[11] SRC, 14, 4.

[12] For dress of train-bearer, see Glossary, Train-bearer.

[13] "Neque Crux Cleri, neque candelabra Acolythorum in hac actione deferenda sunt, (pium non sit processio, sed accessus." MM, V, ‹ l, n. 13, nota. See no. 21, fn 17.

the clergy,[14] beginning with the *dignior,* and then the people nearby. All kneel with the exception of canons and prelates. In the meantime the church bells are rung,[15] and the organ is played[16] (unless it is a ferial office, or an office of the Dead).

The bishop and clergy do not wear the biretta but carry it, unless they are clad in sacred vestments.[17] If the bishop is officiating in his own diocese, he blesses the people as he passes.[18] The procession advances to the altar of the Blessed Sacrament, where the bishop genuflects *in piano* without a cushion through reverence to the adorable Eucharist, and kneels at the kneeling-desk (faldstool). The clergy also kneel until the bishop rises.[19] After a short prayer the bishop rises, genuflects *in piano,* bows to the clergy, and goes to the high altar. Having made a profound bow to the crucifix, he prays at the kneeling-desk; the clergy go to the sacristy to vest: the dignitaries in copes, the priests in chasubles, the deacons in dalmatics, and the subdeacons in tunics. The bishop's assistants, too, must vest in the sacristy, as they are not permitted to vest at their seats near the throne.[20]

When the assistants come from the sacristy, the bishop rises, makes a profound bow to the crucifix and a simple

14 If a bishop or higher prelate is present, he takes holy water from the sprinkler by contact. DI1PP, 1, 131; Moretti, 530: see *CE,* III, 3, 2; he may be sprinkled. DH/'P, I, 131.

15 SRC, 3888, 1.

16 "In ingressu Episcopi sonabitur organis, dummodo id functio requirat, sed nulla a cantoribus sacra cantiuncula cantabitur." MM. V, c. 6, art. 2, n. 26.

17 Episcopus, cum primum Ecclesiam ingreditur, detecto capite procedet ad locum SS. Sacramenti. *CE,* I, IS, 1. In processionibus intra ecclesiam caput pileolo ex universali consuetudine, nemini autem bireto cooperire licet exceptis celebrante aliisque paratis, qui caput bireto cooperiunt, modo SS. Sacramentum aut reliquia S. Crucis non deferatur. D1IP/', 1,32.5; see SRC, 21S4, 3 and 3716, 1.

18 Benedictio privata est, quae datur in via. Hanc dare potest Episcopus in sua dioecesi. DII/· 1,35.

»9 SRC, 2331, 13.

20 SRC, 2533, 3.

inclination to the clergy, and goes[21] with the assistant priest and the assistant deacons to the throne, where he sits and puts on his biretta.

Vesting

173 The second master of ceremonies removes the kneeling-desk[22] and, after making the prescribed reverences to the bishop and the crucifix (14), ascends to the altar. He gives a signal to the clerics (altar-boys) to advance to the altar in order to carry the vestments to the throne, and removes the veil with which the vestments were covered.

The following method of carrying the vestments will be found practical.[23] At the signal of the master of ceremonies, the clerics advance to the altar and together make the prescribed reverences (14), to the bishop and the altar. The first cleric goes to the second step (step below the platform) of the altar and, having received the amice from the master of ceremonies, genuflects and goes directly to the throne where he bows to the bishop. The second cleric receives the alb; the third, the cincture; and so on. The order of distributing the vestments is as follows: amice, alb, cincture, (pectoral cross), stole, cope, and morse. Each cleric goes âirèctly to the throne to avoid delay in vesting the bishop. After giving up the vestments to the first master of ceremonies, they return to their places with the prescribed references to the bishop and the altar (14).

174 The bishop has meanwhile laid aside the biretta, the *cappa magna,* and the cross. The first master of ceremonies takes the vestments, one by one, and gives them to the first assistant deacon who, with the aid of the second, vests the bishop. The deacon kisses the amice and the stole alongside the cross and the pectoral cross on the back, and offers them to the bishop, who kisses the cross on the amice and on the stole and the front of the pectoral cross.

n Benedicens chorales. SRC, 26S2, 19.

15 Two clerics (altar-boys) may remove the kneeling-desk, and at the end of the function replace it. MM, V, c. 6, art. 2, n. 31.

n See no. 24, fn 31.

The bishop receives the cope with the morse, and sits. The first deacon steps in front of the bishop, bows, puts the precious mitre on him (the second holding up and arranging the fanons), again bows, and returns to his place. The assistant priest places the pontifical ring on the bishop's finger, *cum osculis* (15), unless the bishop retains his ordinary ring.[24][25] All then sit. After a short pause the bishop's mitre is taken off by the second assistant deacon, who gives it to the mitre-bearer.

Vespers Begin

175 The bishop rises and, turned toward the altar, placing his left hand on his breast and signing himself with the right, intones *Deus in adjutorium meum intende,* joining his hands at the end and bowing his head at *Gloria Patri, etc.,* toward the crucifix of the altar. All rise, make the sign of the cross, and bow with the bishop, except the assistant priest who holds the book while the bishop sings *Deus, etc.* While *Sicut erat, etc.* is sung, the master of ceremonies conducts the precentor to the throne with the prescribed reverences to the altar and the bishop (14). The precentor preintones the first antiphon in a moderate tone of voice, which the bishop repeats either from memory or from the book held by the assistant priest. The bishop blesses the precentor, who after making the prescribed reverences returns to his place, accompanied by the master of ceremonies. When the antiphon has been sung, the chanters intone the first psalm; the bishop sits; and the first assistant deacon puts the gold-cloth mitre on him.[56]

176 During *Gloria Patri, etc.* or any part of the Office that requires an inclination, the bishop with mitre and others with heads uncovered bow. The antiphon is repeated by

24 "Si Episcopus annulum in digito non fert ipsum manui dexterae inducit Presbyter assistens, osculans prius annulum deinde manum Episcopi." Favrin, p. 10.

25 The bishop, when at the throne or faldstool, always sits when the mitre is put on or removed. *CE,* I, 8, 3. No one should sit until the bishop has received the mitre.

the choir or by the chanters.[26] The other antiphons are successively preintoned by the same minister with the usual reverences to the altar and the bishop (14,1,2,3) and with only an inclination of the head to the one for whom it is preintoned. The precentor preintones the second antiphon for the first deacon, the third for the assistant priest, the fourth for the first in the choir, and the last for the second deacon. When one of the assistants at the throne intones, only those who are about the throne rise (14, 14); and when the senior in the choir intones, those of the choir alone rise. After the precentor departs, they again sit.

Capitulum, Hymn

177 During the repetition of the last antiphon, the master of ceremonies conducts the precentor to the place where the Epistle is usually sung. He sings the *Capitulum,* all standing with heads uncovered except the bishop, who stands with mitre on. After *Deo gratias* the master of ceremonies conducts before the bishop the person whose office it is to preintone the hymn.[27] When the hymn has been preintoned, the bishop sits; after his mitre is removed by the second assistant deacon, he rises and repeats the intonation; the choir continues the hymn.[28] If the hymn begins with an aspiration, e.g., *Jesu, Redemptor omnium, Salutis humanae Sator, Veni Creator Spiritus,* the bishop (standing) extends, raises, and joins his hands while intoning it. If the hymn is *Veni Creator, Ave maris stella, etc.,* the bishop intones the hymn standing, all others kneeling; immediately after the intonation the bishop also

14 The antiphon may fxj repeated by the organ provided the chanters or others in choir repeat it *clara race.* Needless to add thus method is not to be recommended, but it is permitted.

11 This precentor may bo different from the precentor who has preintoned the antiphons, if such is the custom of the church.

M Even- alternate verse may be recited *redo lono* by the chanters or others in choir. See in 26, above. A strophe during which the choir kneels and the last strophe of the hymn are always to be sung. See no. 164, fn 14.

kneels at his seat on a cushion or at the kneeling-desk before the altar. The first[29]*assistant deacon removes the bishop's zucchetto, and after the first strophe he replaces it. /Ml rise.

Toward the end of the hymn, the master of ceremonies 178
conducts two chanters before the altar with the prescribed reverences?" They sing the versicle, to which the choir responds. The master of ceremonies accompanies the precentor to preintone the antiphon of the *Magnificat* for the bishop, who repeats it, blesses the precentor, and then immediately sits and receives the precious mitre. The thurifer[31] presents himself at the throne, and all the assistants rise. He offers the open boat to the assistant priest, who takes the spoon and gives it to the bishop with the usual *oscula* (15) saying *Benedicite, Pater Reverendissime.* The bishop puts incense three times into the thurible held open by the thurifer who is kneeling on the top step of the throne. When he puts in the incense, the bishop says: *Ab illo benedicaris, in cujus honore cremaberis. Amen.* Then he blesses it.

In the meantime two acolytes go to the altar with the 179
prescribed reverences (14), raise the veil or cover of the altar-cloth, and fold it back as far as the middle of the altar.[32]

29 SRC, 2097, 2; MM, V, c. 6, art. 2, n. 59.

so The master of ceremonies should take care to bring the chanters to the altar before the last strophe of the hymn, since at the doxology all, wherever they are, must incline.

81 If the antiphon of the *Magnificat* is long, the master of ceremonies should so regulate matters that the putting in of the intense is finished with the antiphon.

32 "Advertatur expressio Caeremonialis lib. II, cap. 1, num. 13· 'Interim duo Acolythi praecedunt ad Altare elevantes hinc inde anteriorem partem superioris tobaleae, seu veli super Altare positi, illamquc conduplicant usque ad medium.' Et num. 15 ejusdem capitis, completa thurificatione altaris 'duo Acolythi supradieti velum seu tobaleam paulo ante plicatam reducunt, prout erat super Altari'." MM, V, c. 6, art. 2, n. Gl, nota.

Magnificat and Incensation

180 At the *Magnificat* all rise. The bishop makes the sign of the cross and takes the pastoral staff with his left hand from the staff-bearer.[33] He makes a simple inclination to the clergy whom he blesses and goes to the foot of the altar, accompanied by the assistant deacons who raise the sides of his cope. The assistant priest precedes, the mitre-bearer and the staff-bearer follow the bishop. At the foot of the altar, the bishop gives the staff to the staff-bearer. The mitre is taken off by the second assistant deacon, who gives it to the mitre-bearer. The bishop makes a bow to the crucifix; the assistants, if not canons,[3'] genuflect. He ascends between the deacons and kisses the altar, The assistant priest meanwhile has taken the thurible from the thurifer (the top of the chains with the right hand and the chains above the cover with the left) and now gives it, with the usual *oscula,* to the bishop who performs the incensation[33] in the maimer prescribed (3). After the incensation the assistant priest takes the thurible, with *oscula,* and gives it to the thurifer. The bishop receives the mitre and staff at the epistle corner, returns to the middle, and bows to the crucifix; the assistants also make the proper reverence[30] and return with the bishop directly to the throne. Having arrived there, the bishop retains the staff and is incensed with three double swings by the assistant priest, whom he blesses.[37] The mitre is removed by the second assistant deacon. The bishop stands, holding the staff with both hands until the *Magnificat* is finished.

M De Ministro baculi: "Ipse immediate Episcopo baculum offert, habens curvam ad se conversam, osculans prius baculum et postea Episcopi manum; cum e contra eum ab Episcopo recipit prius manum, baculum postea osculatur." Favrin, p. 4

31 SRC, 3792, 11; Canonici caput humerosque profunde inclinant. DHPP, I, 150, a.

"Episcopo Vesperas celebrante solum altare chorale incensandurn est." DHPP, I, 1S9; SRC, 3110, G and 3410, 2.

se Sec in 34, above.

17 "Pontificalis salutatio regulariter inter sacras actiones in eo cousistit nt manu aperta singulis benedicat." *CE,* II, 7, 1.

The canticle should be prolonged, if necessary, by playing the organ between the verses,[38]* because all incensations should cease when the bishop sings *Dominus vobiscum*.[29] In the meantime the acolytes go to the altar and unf Id the cloth.[40] If Benediction of the Blessed Sacrament follows immediately after Vespers, this cloth is removed from the altar after the candles have been lighted.

The thurifer takes the thurible from the assistant priest and gives it to the precentor who, with the prescribed reverences to the altar and the bishop (14), incenses the assistant priest (with two double swings), the assistant deacons (with two double swings), the choir and others according to custom (5). The precentor is incensed (with two double swings) by the thurifer, who afterwards incenses (with one double swing each)[41] the masters of ceremonies, the inferior ministers, the acolytes, and finally the people (one swing in the middle, one to his left, and one to his right). After the *Magnificat* the bishop with the mitre sits (as do all) while the antiphon is repeated; and in the meantime the second master of ceremonies conducts the two acolytes with lighted candles before the throne, with the prescribed reverences (14).

When the antiphon is finished, the bishop rises without mitre. The assistant priest receives the *Vesperale* from the book-bearer and, with the candle-bearer at his left, holds the book while the bishop sings. The bishop, facing the altar[42] and keeping his hands joined, sings *Do-* 1S2

88 "Animadvertendum tamen, ut cantus *Magnificat* ita dimetiatur, ut cum thurificationc simul terminetur." *CE,* II, 1, 16; "Advertant interim cantores et organista, ut cantum et sonum invicem alternatim ita dimetiantur, ut ante repetitionem Antiphonae incensatio sit expleta." *CE.* II, 3, 13.

89 "Incensatio intermittitur ad *Gloria Patri* et cessat ad *Dominus robiscum,* licet completa non sit." DII/'P, 11, 12, e.

40 See In 32, above.

41 "Thurifcrarius unico ductu incensat omnes de Choro non Canonicos, id est Caeremoniarios, Acolythos, caeterosque Ministros ... populum tribus ductibus incensat in medio, ad sinistram et dexteram suam." Favrin, p. 15.

42 "Versus altare." *CE,* II, 1,7.

minus vobiscum, and then the Oration with commemorations/3 and finally *Dominus vobiscum.* The acolytes, with the prescribed reverences to the bishop and the altar, place their candlesticks on the altar-steps. If Benediction of the Blessed Sacrament is to follow, they take their candlesticks to the credence.

Solemn Blessing

183 The two chanters go to the middle before the altar and sing *Benedicamus Domino.4'* While the choir answers *Deo gratins* the bishop sits, receives the precious mitre,45 stands, and gives the solemn Blessing,48 at which all except prelates and canons kneel (53). If Benediction of the Blessed Sacrament follows, see no. 166 ff. If Benediction does not follow, the bishop divests, assisted by the deacons. The clerics (altar-boys) go to the throne, with the prescribed reverences to the altar and bishop. Each cleric receives a vestment and goes directly to the altar where he gives it to the second master of ceremonies, who places all the vestments on the altar and covers them with the veil. The kneeling-desk is placed before the altar. The assistants also remove their vestments, resume the choir dress (surplice), and accompany the bishop (vested in *cappa magna)* to the altar where he kneels for a short time. When he leaves the sanctuary, the assistants accompany him at least to the door.

*1 li then· are commemorations, the antiphons may be recited recto tone by the chanters, who also sing the versifies. Sec fn26, above. The assistant priest, who has been relieved of the book by the book-bearer during the antiphon, again holds the book for the Orations which the bishop sings.

44 *Fidtlium animae* is omitted after Pontifical Vespers.

15 If the celebrant is the metropolitan, see no. 18.

·· If the bishop (at the throne) cannot be seen by the people, he gives the solemn Blessing at the altar.

APPENDIX TO CHAPTER I

Semi-Pontifical Vespers

When the bishop, though not celebrant of the Mass (171), wishes to officiate at Vespers, he does practically everything above prescribed with the following exceptions: 184

Not all of the clergy do vest, but only four or six of the *digniores* wear copes; the others, as also the assistants at the throne, wear their choir dress (surplice).

Furthermore, the antiphons are not preintoned by the subdeacon (188) but by another of the clergy, according to the custom of the church: the first for the bishop, the others for the clergy, according to their seniority.

The assistant priest assists as usual at the incensation, but does not hold the book, even when the bishop sings. (Favrin. p. 20.)

CHAPTER II

Special Instructions for the Officers at Pontifical Vespers

Article I

The Bishop

185 1. The bishop wearing his *cappa magna,* accompanied as explained (172), walks alone in the procession to the church.[1] At the entrance he takes the holy water sprinkler (without saying *Asperges, etc.},* touches his forehead with it, and then sprinkles the clergy and the people nearby. Holding the biretta in his left hand, the bishop goes to the altar of the Blessed Sacrament, blessing the people as he passes (see no. 172, fn 18). He removes his zucchetto (see Glossary), genuflects *in piano,* and kneels at the kneeling-desk, adoring the Blessed Sacrament. He rises, genuflects, and replaces his zucchetto.

2. The bishop then goes to the high altar, still holding the biretta in his left hand. He makes a profound bow to the crucifix and then kneels in silent prayer at the kneeling-desk until the clergy have vested. He rises, makes another profound bow to the crucifix, and, walking between the assistant deacons, ascends the throne where he sits and puts on his biretta.

3. At a signal from the master of ceremonies, the bishop removes his biretta and hands it to the master of ceremonies. The *cappa magna* is then removed, and the bishop rises. Without washing his hands he puts on the amice *(cum osculo},* the alb, the cincture, the pectoral cross *(cum osculo},* the stole *(cum osculo},* and the cope with morse (see Glos-

1 SRC., 14. 4.

1 Gloves and grendnl are not used at Vespers.

sary). lie then sits and receives the precious mitre and the ring.2

4. After a short interval, at a signal from the master of ceremonies, the mitre is removed by the assistant deacon on the bishop's left. The bishop rises and, turned toward the altar, places the left hand on his breast and signs himself with the right while he intones *Deus in adjutorium meum intende.* He then joins his hands and at *Gloria Patri* inclines his head toward the crucifix on the altar.

5. The bishop intones the first antiphon and blesses the precentor. After the first psalm has been intoned he sits3 and receives the gold-cloth mitre; he remains seated until the *Capitulum,* bowing to the crucifix on the altar, with mitre, at the *Gloria Patri, etc.* and at *Sit nomen Domini benedictum.*

6. At the *Capitulum* the bishop rises with mitre and stands with hands joined. As soon as the hymn has been preintoned, the mitre is removed. The bishop then intones the hymn and remains standing until he has intoned the antiphon for the *Magnifical.* But if the hymn is *Ave maris stella, Veni Creator, etc.,* the bishop kneels immediately after the intonation, either at the kneeling-desk before the altar or on a cushion at the throne; and his zucchetto is removed by the assistant deacon. After the first strophe the zucchetto is replaced, and the bishop rises.

7. After intoning the antiphon for the *Magnificat,* the bishop sits and receives the precious mitre, puts incense into the thurible three times, saying,4 *Ab illo benedicaris, in cujus honore cremaberis. Amen.* Then he blesses it.

s Episcopus in Vesperis psalmos ex libro non legit juxta *Caere•monidlc. CE,* I. 20, I.

l "Episcopus ... sedet et mitram accipit: sinistra infra pectus posita, dextera e navicula, accipit cochlear, ter sumit, ac in tribus distinctis locis, thus in thuribulum iniicit, dicens: .46 *illo benedicaris, in cujus honore cremaberis. Arnen;* quae verba ita distribuere potest ut ad primam impositionem dicat: .46 *(Uo benedicaris;* ad secundam: *in cujus honore·,* ad tertiam: *cremaberis. Amen.* Tunc cochlear Ptesbytero Assistenti reddit, et sinistra infra pectus posita, format dextera signum erucis super thus m thuribulo." Moretti, 567: sec *RCM,* IV, 4; *CE.* I, 23, 1 and 2; SRC, 2515, 10.

When the *Magnificat* is intoned the bishop rises with mitre, makes the sign of the cross, and receives the pastoral staff in his left hand; accompanied by the assistant deacons, he goes to the altar. He salutes and blesses the choir (canons) as he passes. He then gives the pastoral staff to the staff-bearer and turns toward the second assistant deacon who removes the mitre.

8. After making the prescribed reverences to the altar, the bishop ascends the steps, kisses the altar, receives the thurible from the assistant priest, and incenses the crucifix and the altar as at Mass (3). He does not say the prayers prescribed at Mass but recites, if he wishes, the *Magnificat* with the assistant deacons. After the incensation of the altar, he hands the thurible to the assistant priest at the epistle corner; in the same place he receives the mitre and pastoral staff and, having made a reverence (in the middle of the altar) to the crucifix, proceeds directly to the throne, saluting and blessing the choir if he passes it. No other altar is incensed (see no. 180. fn35).

9. Having arrived at the throne, the bishop retains the mitre and pastoral staff and is incensed by the assistant priest, whom he blesses; but the bishop does not bow to him either before, or after the incensation? [5] The mitre is removed, but the bishop remains standing, holding the pastoral staff with both hands until the end of the *Magnificat.*

10. At the repetition of the antiphon, the bishop gives up the pastoral staff, sits, and receives the mitre. The antiphon over, he rises without mitre; facing the altar and keeping his hands joined, he sings *Dominus vobiscum,* and *Oremus, etc.* At the name of Mary or of the saint whose (east is celebrated, the bishop bows slightly *versus librum* unless a statue or painting of the saint occupies the chief place on the altar, in which case he bows toward the image.[6]

[5] "Stat, et habens mitram et baculum inter manus junctas thuriificatur, nullam reverentiam facit Presbytero, sed illum postea benedicit." Favrin, p. II.

[6] SRC, 3767, 25.

II. After *Benedicamus Domino* he imparts the solemn Blessing (53) either from the throne or from the altar. (See no. 183.) *Fidelium animae* is omitted after Pontifical Vespers.

12. If Benediction of the Blessed Sacrament follows, see nos. 161 if. Concerning the reverences to be made by the celebrant and his assistants at Benediction of the Blessed Sacrament, see no. 14, 17.

Article II

The Assistant Priest

1. The assistant priest, vested in choir dress (surplice). 186
accompanies the bishop to the church. At the entrance, if he is the *dignior* of the clergy, he offers the holy water sprinkler to the bishop (172), kissing first the sprinkler and then the bishop's hand. While the bishop prays at the altar, the assistant priest goes to his seat in the choir or to the sacristy and puts on amice and cope. He stands while the bishop vests, receives the pontifical ring unless the bishop has retained his ordinary ring (175. fn 24), and. after the bishop is seated with the mitre, puts the ring on his finger, kissing first the ring and then the bishop's hand.

2. He holds the book before the bishop for the *Deus in adjutorium, etc.,* for the first antiphon, and. in general, when the bishop intones an antiphon or sings an Oration, etc.; he always makes a reverence to the bishop before and after presenting the book.

3. He sits during the psalms, removes his biretta and inclines at *Gloria Patri, etc.* Having removed his biretta. he rises and intones the third antiphon. He rises and stands with head uncovered when the second and fifth antiphons are intoned, but not at the fourth (14, 14).

4. At the *Capitulum* he stands with head uncovered. He holds the book for the intonation of the hymn and of the antiphon for the *Magnificat.* After the intonation of the antiphon, the assistant priest ministers incense, kissing

first the spoon then the bishop's ring, and says: *Benedicite, Pater Reverendissime."*

5. When the chanters intone the *Magnificat,* he blesses himself and precedes the bishop to the altar, where he stands *in piano* at the epistle side. After the prescribed reverences (14) he ascends the steps with the bishop and hands him the thurible with the usual *oscula.* He then descends and remains *in piano* with joined hands until the incensation is over. He then takes the thurible with *oscula,* hands it to the thurifer and returns to the throne, walking before the bishop. He incenses the bishop with three double swings (bowing before and after), returns to his seat, and is incensed with two double swings. He sits during the repetition of the antiphon, but rises in time to hold the book for the bishop at the Oration. After *Benedicamus Domino* he holds the ('anon for the solemn Blessing, standing aside slightly at the Blessing itself if he otherwise obstructs the view of the bishop.

6. If Benediction of the Blessed Sacrament follows, the assistant priest kneels to the right of the first assistant deacon and ministers the incense without *oscula* at *O Salutaris* and at *Genitori.* After the Blessed Sacrament has been replaced in the tabernacle, the assistant priest takes off the cope and amice and assists in choir dress (surplice). (See no. 161, in 2; nos. 163 ff.)

Article III

The Assistant Deacons

1. The two assistant deaeons chosen from the *digniores* of the clergy, vested in choir dress (surplice), accompany the bishop to the church (172). At the entrance they remove their birettas, kneel (unless they are canons) and bless themselves as the bishop sprinkles holy water. They then proceed with the bishop to the altar of the Blessed Sacrament, and thence conduct him to the high altar.

' II the celebrant is a cardinal: *Benedicite, Eminentissime el Rer rriuhssimi Pater.*

2. While the bishop prays at the high altar, the assistant deacons put on amice, alb, cincture, and dalmatic; they return and kneel, one on each side of the bishop, who has remained kneeling at the altar until their return. If Benediction of the Blessed Sacrament is to follow Vespers, the first assistant deacon wears a stole. (See no. 161, fn 1.) They accompany the bishop to the throne where the first sits at his right and the second at his left.

3. After the master of ceremonies has removed the *cappa magna,* the assistant deacons rise, bow to the bishop, and vest him with amice, alb, cincture, pectoral cross, stole, cope, and morse. The first deacon hands the vestments to the bishop; he kisses the amice and the stole near the cross and the pectoral cross on the back, and presents them to the bishop who kisses the cross on the amice and on the stole and the front of the pectoral cross. After the bishop is vested in the cope and is seated, the first deacon' places the precious mitre on the bishop, the second adjusting the fanons. The assistant deacons take their birettas, bow to the bishop (as they always do before and after ministering to him), bow to each other,[9] sit down, and put on their birettas.

4. At a signal from the master of ceremonies, the deacons rise. The second assistant deacon removes the mitre. At the *Deus in adjutorium* the first assistant deacon raises the sides of the bishop's cope with his left hand, signing himself with his right. During the ceremony when the bishop raises his hand to make the sign of the cross, as at the *Magnificat* or to put incense into the thurible, the first assistant deacon raises the side of the bishop's cope. After the intonation of the first psalm, the first deacon puts the mitre on the bishop, makes a reverence to him with the second deacon, and both go to their seats.

s The assistant deacon steps in front of the bishop, bows, puts the mitre on the bishop, again bows and returns to his place. DlIPP, I, 147.

9 Assistentes eum sessuri sunt, nutu capitis se invicem ad sedendum invitant *(E,* I, 8, 3.

5. The assistant deacons remove their birettas and bow at the *Gloria Patri.* The first deacon intones the second antiphon; the second deacon intones the fifth antiphon.

6. When the bishop sings or reads from the book, the first assistant deacon turns the leaves; the second points out what the bishop is to sing or read.

7. After the *Capitulum* the second deacon removes the mitre. If the hymn happens to be the *Veni Creator* or .Ire *maris stella,* the assistant deacons kneel with the bishop,[10] raising and adjusting the cope; they rise with him at the end of the first strophe. After the bishop has intoned the antiphon of the *Magnificat,* he sits and receives the precious mitre from the first assistant deacon. Both assistant deacons stand while the bishop puts incense into the thurible, and the first raises the right side of the cope.

8. If time permits, both sit during the latter part of the antiphon, rise at the *Magnificat,* and raising the sides of the bishop's cope, accompany him to the altar.[11] Arriving at the foot of the altar, the second deacon removes the mitre. After the prescribed reverences they ascend the altar, raising the sides of the bishop's cope, (and if necessary, his alb also). They assist at the incensation of the altar.

9. After the incensation the bishop receives (at the epistle side) the mitre from the first assistant deacon and the pastoral staff from the minister; both assistant deacons accompany him to the throne, raising the sides of his cope. When the bishop blesses the assistant priest who has incensed him, the first deacon raises the cope. The second deacon removes the mitre unless the *Magnificat* is nearly finished. While the antiphon is repeated, the bishop sits and receives the precious mitre from the first deacon; both assistant deacons sit.

[10] The first assistant deacon removes the bishop's zucchetto and replaces it before the bishop rises. SRC, 2097, 2.

[11] The bishop and the assistants bow if they pass the choir on the way to the altar. (14, 7).

10. The assistant deacons rise when the antiphon is over. The second removes the mitre, and both assist at the Orations by turning the pages of the book and pointing out what the bishop is to sing.

11. After the *Benedicamus Domino* the first puts the precious mitre on the bishop. (If the celebrant is a metropolitan, see no. 18). During the Blessing both kneel and receive the Blessing unless they are canons, in which case they remain standing and bow.

12. If Benediction of the Blessed Sacrament is to follow, the assistant deacons with the usual bow to the choir accompany the bishop to the altar, where the second removes the mitre. Both kneel, one on each side of the bishop. The first exposes the Blessed Sacrament, unless there is another priest or deacon to expose It. They raise the sides of the cope when the bishop puts incense into the thurible and when he incenses the Blessed Sacrament. The verse *Panem de. coelo, etc.,* is intoned by the chanters. After the Oration the first deacon ascends, genuflects, takes the monstrance from the throne, places it on the corporal, and recedes slightly' toward the epistle side where he genuflects with the bishop. The second deacon assists the bishop in ascending the altar steps. The first aids in adjusting the veil about the monstrance which the bishop may take either directly from the altar or from the hands of the first deacon; both remain standing. The deacons kneel on the top step, raising slightly the sides of the bishop's cope while he gives the Blessing. The first then rises and standing receives the monstrance. Unless another priest or deacon is there to do this, he replaces the Blessed Sacrament in the tabernacle, genuflects, closes and locks the door, lie then folds the corporal, bows to the crucifix, and returns to the foot of the altar where he genuflects with the bishop and puts on him the precious mitre. All return to the throne or the sacristy, and the two assistant deacons assist the bishop to divest. (See 161 IT.)

Article IV

The Precentor

188 1. The *Caerimoniale* prescribes that either the subdeacon of the Pontifical Mass or another of the clergy, according to the custom of the church, shall perform the duties of precentor.[12] If the subdeacon performs this office, he wears the tunic without maniple.

2. When the choir sings *Sicut erat, etc.*, the precentor accompanied by the second master of ceremonies makes a reverence (14) to the altar and the bishop (but not to the choir) and goes to the throne. Having received the book (or card) from the master of ceremonies, he softly preintones the opening words of the first antiphon.[13] When the bishop has repeated the words, the precentor returns the book to the master of ceremonies; after receiving the bishop's blessing, he makes the proper reverences and returns to his place.

3. He preintones the second antiphon for the assistant deacon at the bishop's right, the third for the assistant priest, the fourth for the first in rank of the choir, the fifth for the assistant deacon at the bishop's left. He makes the prescribed reverences to the altar and the bishop (without any bow to the choir[14]), inclines slightly toward the

12 "Si enim juxta ritum antiquum conveniat ut antiphonae per subdiaconum praeintonentur, speciales equidem rationes exigere possunt, ut potius per alium cantus peritum praointonentur, ne inepta praeintonatio confusionem pariat et etiam risum moveat, quod omnino cavendum est." DH/'/', II, 8, b; "Specialem locum in choro non habet (praeintonator), sed sedet suo ordine." *Ibid.* n. 19.

11 That the prescription of the *Caerimoniale* as to the precentor is not obsolete, is clear from the following decision of the Sacred Congregation of Rites: "Praeintonandae sunt Antiphonae ad formam Caeremonialis Episcoporum, nisi alia adsit immemorabilis et laudabilis consuetudo. In praeintonandis Antiphonis servanda est consuetudo Ecclesiae particularis." SRC, 190, 207, 228.

CE, II, 1, 7; "Facit reverentiam debitam altari et Episcopo, non autem choro." DHPP, II, 19.

person for whom he preintones, waits until the intonation is repeated, again bows slightly and, with the prescribed reverences to the bishop and the altar, returns to his place.

4. During the repetition of the last antiphon, the precentor accompanied by the second master of ceremonies (with the prescribed reverences to the altar and the bishop) goes to the. place where the Epistle is usually sung. He receives the book from the master of ceremonies and chants the *Capitulum*. He returns the book and, with the prescribed reverences to the altar and the bishop, goes to his place, unless he must preintone the hymn (177).

5. The precentor goes before the bishop and preintones the antiphon of the *Magnificat* in the same manner as he did the first antiphon. After the assistant priest has incensed the bishop, the precentor receives the thurible and incenses the assistant priest with two double swings, then in the same way the first assistant deacon, the second assistant deacon, the chanters (if they are in the sanctuary), the choir *(ministri parati),* and the clergy. He gives the thurible to the thurifer and is himself incensed with two double swings. When passing before the bishop, as at the incensation of the deacons, he makes a reverence to him. During the *Gloria Patri* he does not incense any one but bows profoundly toward the altar. At the *Dominus vobtscum* before the Oration, the incensation ceases.15

Article V

The Chanters

189

1. The *Cacrcmoniale* does not specify who should intone the psalms; but as it does make mention of two chanters who sing the *Benedicamus Domino,* we may infer with De Herdt that they also intone the psalms.16 The antiphons are chanted by the choir or by the chanters.

is DHPP, II, 12, c.

›6 DHPP, π, 9; MM, V, c. 7, n. 42; Favrin, p. 11.

2. The chanters are vested in surplice and, if customary, copes. (See no. 170, Rem. 3.) They go before the high altar and, after making the prescribed reverences to the altar and the bishop each time (14), intone the psalms.[17]

3. The chanters sing the versicle after the hymn, intone the *.Magnificat,* sing the versicles for commemorations, and the *Benedicamus Domino.* Before intoning the *Magnificat* the chanters should pause until the bishop has put incense into the thurible and is ready to rise and go to the altar. In going to and returning from the altar, they make a reverence to the altar and to the bishop, (as explained in no. 14) but they do not bow to the choir.[18]

4. The chanters bow with head uncovered at the *Gloria Patri,* at *Sil nomen Domini benedictum,* etc. At the Blessing by the bishop they kneel, unless they are canons. If Benediction of the Blessed Sacrament follows, they intone the *Panem de coclo,* to which they add *Alleluja* in Paschal time and on the feast of *Corpus Christi.*[19]

Article VI

The Choir or *Ministri Parati*

190 1. The *ministri parati,* vested in choir dress (surplice), accompany the bishop to the church. In the procession they follow the bishop. At the entrance of the church they kneel when the bishop sprinkles holy water, unless they are canons. After a short adoration at the altar of

17 In some places the first chante! fulfils the duties of the precentor and does all that is prescribed under no. 188. It will be found more practical to have a special precentor, as it is almost impossible for the chanter to preintone the antiphons, etc., and with becoming gravity return in time to intone the psalms.

18 Favrin, p. 11.

19 "Clerici duo cantabunt versiculum *Panem de coelo etc."* *CE.* 11, 33, 27; *Rit, Rom.* (1951 ed.), tit. X, c. V, n. 5.

the Blessed Sacrament, they go to the sacristy to put on their vestments: copes, chasubles, dalmatics, and tunics.20

2. On their return from the sacristy, the *minisiri parati* make the prescribed reverences to the altar and the bishop (14) and go to their seats. They stand while the bishop vests. As a rule, they kneel, stand, or sit with the bishop. At the intonation of the fourth antiphon, they all rise, since it is intoned by one of their number.

3. The *ministri parati* make a profound bow to the bishop when he bows to them on his way to the altar or to the throne. At the solemn Blessing they kneel (canons excepted).21

Ar t ic l e VII

The Masters of Ceremonies

1. The masters of ceremonies should carefully attend to all the preparations, familiarize themselves with all the details of the function, and quietly direct the entire ceremony. They arrange for the procession to the church to take place punctually at the appointed hour and observe the order set down under no. 172.

2. The first master of ceremonies takes care especially of what is to be performed by the bishop at the throne and at the altar, lie places the bishop's biretta on the tray, and removes the *cappa magna,*22 putting it aside carefully so that he can place it on the bishop's shoulders without difficulty after the ceremony. He hands the vestments, one by one, to the first assistant deacon; after the bishop is vested, he invites the assistant priest, the book-bearer, and the candle-bearer to come before the bishop.

w *CE,* I, 15, 6; sec Dll PF, J, 134, 135.

2i Sec DHPP, IT, 20.

î2 Cappam Episcopo aufert. Favrin, p. 10. The train-bearer does this according to Moretti, 558; the train of the cassock is not let down anymore. SRC, Dec. 4, 1952 in .4 .IN, 44 (1952), p. 88S.

3. At the *Gloria Patri, Sit nomen Domini benedictum,* at the names of Jesus and Mary, or at mention of the name of the saint whose feast is celebrated, the masters of ceremonies give a sign for all to remove the biretta and bow the head.

4. The second master of ceremonies previously instructs and drills the clerics (altar-boys). Standing at the epistle side53 of the altar, he distributes the vestments in the prescribed order to the clerics. He accompanies the precentor to preintone the antiphons and to sing the *Capitulum*. He walks at the left of the precentor, slightly in advance; but on reaching the destination he permits the precentor to precede. The first antiphon is preintoned for the bishop, the second for the assistant deacon at the bishop's right, the third for the assistant priest, the fourth for the first in rank of the choir, and the fifth for the assistant deacon on the bishop's left.

5. During the repetition of the *Magnificat* antiphon, the second master of ceremonies conducts the acolytes with lighted candles to the throne. He walks between them and guides them in making the prescribed reverences to the altar in passing, and to the bishop on their arrival at the throne (14). He accompanies the precentor when the latter incenses the assistant· priest, the assistant deacons, and others according to rank (188. 5).

6. 'rhe first master of ceremonies gives timely hints to the inferior ministers, places the cushion before the bishop if kneeling is prescribed during certain parts of the office, sees that the book-marks are arranged for the commemorations, and generally directs the ceremony.

7. If Benediction of the Blessed Sacrament follows, the masters of ceremonies see to it that the candles are lighted in due time, and that all preparations are made as outlined under no. 162. (See nos. 76 and 77 for additional instructions.)

M So sistit ad alture prope medium sed aliquantulum versus cornu epistolae. DIIPP, II, 21.

Article VIII

The Inferior Ministers

The inferior ministers[24] vest in surplice. The staff-bearer and the mitre-bearer are provided also with a silk humeral veil which may be either white or of the same color as the vestments used in the function. (See no. 170, Rem. 3.) In approaching and leaving the throne they come and go together, always making the prescribed reverences (14). 192

I. The Book-Bearer

The book-bearer opens the book at the proper place and presents it to the assistant priest for the *Deus in adjutorium, etc.*,[25] for the first antiphon, the hymn, the antiphon of the *Magnificat,* the Oration, and the Blessing. (See no. 78.) 193

II. The Candle-Bearer

Holding the bugia in the right hand, the candle-bearer stands at the left of the assistant priest: when the bishop sings *Deus in adjutorium, etc.;* when the bishop intones the first antiphon, the hymn, the *Magnificat* antiphon; when the bishop sings the Oration, and when the bishop gives the Blessing. He always comes and goes together with the book-bearer. (See no. 79.) 194

III. The Pastoral Staff-Bearer

The pastoral staff-bearer holds the staff in his right hand with the end of his veil or cope, the curved part or crook turned toward the people.[26] He gives the staff into the 195

[24] Ministri inferiores vel stant in locis suis per totum officium vel cum celebrans et ministri sacri sedent, ipsi etiam sedent et se conformant assistentibus in throno. DHPP, I, 71.

[25] Episcopus in Vesperis psalmos ex libro non legit juxta Cacrcmoniale. *CE,* I, 20, 4.

[26] He does not wear gloves, but in the absence of a veil he may use the sleeve of his surplice in holding the staff, according to the *Caeremoniale,* which says: "Manu dextera cottae extremitate cooperta teneat." *CE,* I, 11,5; see Schober, art. N, c. 3, III, note 2.

left hand of the bishop and takes care that, when the bishop has received it, the curved part will be turned toward the people. (Favrin, Schober.) When presenting the staff, he kisses it and then the bishop's left hand; when receiving it, he kisses the bishop's hand and then the staff.

In Pontifical Vespers the pastoral staff is used:

1. At the *Magnificat.* After the bishop makes the sign of the cross, the staff-bearei' gives the staff to the bishop and receives it again at the foot of the altar before the mitre is removed.

2. After the bishop has incensed the altar and received the mitre, the staff-bearer gives him the staff at the epistle corner of the altar. He follows the bishop to the throne and receives the staff after *Sicut erat, etc.*

3. At the solemn Blessing. After the words *Omnipotens Deus* the staff-bearer presents the staff, and after the Blessing receives it again.

If Benediction of the Blessed Sacrament follows, the bishop retains it and walks to the foot of the altar, where the staff-bearer receives it. (See no. 80.)

IV. The Mitre-Bearer

196 The mitre-bearer holds the mitre in both hands with his veil, the fanons or lappets toward himself. He holds only one mitre at a time. During Vespers the other is placed at the epistle side of the altar, with the fanons extended toward the front.[27] He presents the mitre to the assistant deacon at the bishop's right (first deacon) and receives it from the assistant deacon at the bishop's left (second deacon). The mitre-bearer should carefully read the following special instructions for Vespers:

[17] *CE,* I. 11, 6.

1. The mitre-bearer presents the precious mitre to the first assistant deacon when the bishop sits for a moment after receiving the cope, lie makes a reverence to the bishop, passes to the left of the throne, receives the preciou- mitre from the second assistant deacon, places it on the epistle side of the altar, and takes the gold-cloth mitre to the first deacon. (See no. 14.)

2. Before the hymn the mitre-bearer receives the gold-cloth mitre from the second deacon and places it on the epistle side of the altar; taking the precious mitre, he presents it to the first deacon toward the end of the hymn. At the foot of the altar, he receives it from the second deacon and stands *in piano* at the epistle side.

3. After the incensing of the altar, the mitre-bearer ascends the altar-steps on the epistle side and presents the precious mitre to the first deacon. He follows the bishop to the throne and after the incensation of the bishop receives the mitre from the second deacon.

4. During the *Sicul erat. etc.,* of the *Magnificat* the mitre-bearer presents the precious mitre to the first deacon; he receives it from the second after the repetition of the antiphon.

5. During the *Benedicamus Domino* the mitre-bearer presents the precious mitre to the first deacon for the solemn Blessing and after the Blessing receives it again from the second deacon.

6. If Benediction of the Blessed Sacrament follows, he receives the mitre from the second deacon at the foot of the altar. He presents the precious mitre to the first deacon after Benediction; he receives it from the second deacon after the bishop's arrival at the throne (or the sacristy).

V. The Thurifer

The thurifer should read the general instructions given under no. 82. At Vespers he observes the following particular instructions: 197

1. As soon as the bishop has intoned the antiphon of the *Magnificat* (see no. 178, fn.31), the thurifer comes to the throne with the prescribed reverences (14), gives the boat to the assistant priest, and kneeling before the bishop holds the thurible open. When the bishop has put in incense and blessed it, the thurifer rises, receives the boat, and at the intonation of the *Magnificat* precedes the assistant priest in going to the altar. He genuflects to the crucifix, goes to the epistle side, ascends to the platform by the side-steps, and presents the thurible to the assistant priest. He descends and remains *in piano* at the epistle side. After the incensation of the altar he ascends, receives the thurible from the assistant priest, descends, and precedes him in going to the throne. On nearing the throne he permits the bishop and his assistants to pass, presents the thurible to the assistant priest, and raises the sides of his cope while he incenses the bishop.

2. The thurifer then receives the thurible and gives it to the precentor, whom he accompanies in the incensation of the sacred ministers, as prescribed under no. 188, 5. Then he incenses the precentor, the masters of ceremonies, the inferior ministers, the acolytes, and finally the people (82, 5). At the *Gloria Patri* the thurifer bows profoundly toward the altar, and at *Dominus vobiscum* he discontinues the incensation. If Benediction follows, he leads the altar-boys to the sacristy to get the torches.

VI. The Acolytes

198 The acolytes assist as at solemn Vespers with the following exceptions:

1. Their candlesticks with candles unlighted are previously placed on the altar-steps.-s

2. The acolytes do not assist at the reading of the *Capitulum*. When the bishop has intoned the antiphon of

28 See no 169. fn 6.

the *Magnificat,* the acolytes make the prescribed reverences (14) to the bishop and the altar, ascend the altar-steps, and fold back the altar-cloth cover,[29] leaving the front half of the altar-table uncovered. While the bishop incenses the altar, they stand facing each other, one at each side of the altar. After the bishop has incensed the altar, they extend the altar-cloth cover, which is subsequently removed by the altar-boys after they light the candles for Benediction.

3. During the *Sicut erat, etc.,* of the *Magnificat,* the acolytes light their candles and accompanied by the master of ceremonies go to the throne with the prescribed reverences to the altar and the bishop. They stand facing each other until the *Dominus vobiscum* after the Oration. Then they make the prescribed reverences to the bishop and the altar, place their candlesticks on the altar-steps, and return to their place at the epistle side. If Benediction of the Blessed Sacrament follows, they take their candlesticks to the credence.

29 "Hic non agitur de tobalea superior benedicta, sed de tobalea, seu velo non benedicto, quod super altare ponitur ad mappas ab omni pulvere praeservandas." Favrin, p. 15; sec *CE.* Π, 8, 17; DHPP, II, 11; et alios. See no. 179, fn 32.

CHAPTER III

Pontifical Vespers
When the Blessed Sacrament Is Exposed

199 If the Blessed Sacrament is already exposed,[1] as on the occasion of Forty Hours' Adoration, the bishop vests in the sacristy. He leaves the sacristy, preceded by the clergy and followed by the mitre-bearer and the pastoral staff-bearer. The mitre and the zucchetto are taken off at the entrance to the sanctuary. When the bishop arrives at the altar, the pastoral staff-bearer takes the staff, without *oscula* (15, 3). The bishop (without a cushion) and the ministers genuflect on both knees *in piano,* rise and then kneel for a short time in prayer.[2] The bishop rises, makes a genuflection on one knee[3] on the lowest step, takes the staff and goes to the throne to begin Vespers. The assistants also genuflect on one knee on the lowest step. If the Blessed Sacrament is not previously exposed, the bishop vests at the throne and observes what is mentioned under no. 163 as to incensation, etc. The *O Salutaris* is sung. After the incensation the bishop returns to the throne and Vespers begin.[4]

1 For Preparations see nos. 162 and 169. The antependium, however, is always white. SRC, 2673.

2 "Quurn SS. Sacramentum a mane usque ad vesperas manet expositum, Celebrans, qui cum Ministris accedit ad Altare Expositionis, post praescriptam reverentiam et antequam aliquid canatur, *non* debet facere incensationem." SRC, 4202, 2.

3 "Celebrans et pluvialistae unico genu super infimum gradum genuflectunt quando initio officii ab altari ad scamnum abscedunt, quando ad altare accedunt pro incensatione inter canticum *Magnificat.,* etc." Schobcr, art. XV, c. 4; SRC, 2682, 47 and 49.

• "Acolythi relinquent candelabra sua accensa hinc inde apud Altare; thuriferarius, et ferentes funalia in sacristiam ingrediuntur, postea cum iisdem accensis ad benedictionem SS. Sacramenti reversuri." Wapelhorst, n. 357, 3; see no. 169, fn 5.

During Vespers *Coram SSmo. exposilo* it is commendable that all stand,[5] in which case the bishop holds the stall in his hands. The ministers genuflect on one knee only when passing the middle of the altar. They do not make a reverence to any one, not even to the bishop.

When the bishop has intoned the antiphon of the *Magnificat,* he puts incense into the thurible and blesses it as usual; but all is done without *oscula* (15, 3). At the foot of the altar the bishop gives up the staff, makes a simple genuflection on the lowest step, ascends the altar, genuflects, and kisses the altar. Without genuflecting he descends one step, and kneeling on the edge of the platform incenses the Blessed Sacrament with three double swings. He ascends again with the thurible in his hands, genuflects, and incenses the altar as usual (3). He returns to the middle, genuflects, descends *in planum* where he genuflects[6] on the lowest step, takes the staff, and returns to the throne. When *Benedicamus Domino* with its response has been chanted, the bishop gives the solemn Blessing as on other occasions, except that he does not wear the mitre, and genuflects after the words *Omnipotens Deus.* If Benediction of the Blessed Sacrament follows, see nos. 163 ff. But if the Blessed Sacrament is to remain exposed, the bishop and all the ministers genuflect on both knees *in piano}* the bishop takes the pastoral staff; when he has left the sanctuary, receives the zucchetto and the mitre. He returns to the sacristy where he divests.

5 *CE,* II, 33, 33.

6 See fn 3, above.

CHAPTER IV

Pontifical Vespers at the Faldstool

Article I

PRELIMINARY

200 If the Ordinary celebrates Vespers in presence of a cardinal, a legate, or his metropolitan,[1] he officiates at the faldstool.[2] The metropolitan also officiates at the faldstool, if a cardinal or a legate is present. The greater dignitary occupies the throne (16, 4 and 5). If a cardinal, or the metropolitan is present, the bishop bows to him before beginning Vespers, and again before giving the Blessing. When a bishop celebrates Pontifical Vespers outside of his diocese, he celebrates at the faldstool.

In virtue of a decree of the Sacred Congregation of Rites,[3] dated May 9, 1899, the Ordinary may give the privilege of his throne and assistant deacons to any bishop who officiates at Vespers, except to his coadjutor, auxiliary, or other dignitary of the diocese. A cardinal should invite only a cardinal to officiate at his throne (16,3and4).

201 The preparations for Pontifical Vespers at the faldstool are substantially the same as for Pontifical Vespers at the throne (no. 169), except that the pastoral staff is not used.[4] Furthermore, a cushion is placed on the lowest step

[1] SRC, 4355, III.

[2] For the construction, etc., of the faldstool, see Glossary, Faldstool.

[3] SRC, 4023; see can. 337, I and 3, *CIC,* and SRC, 4355, V, 3. See also no. 16, In 2.

[4] "Celebrans ad faldistorium baculo non utitur nisi in functionibus, in quibus juxta regulas Pontificalis requiritur; haec est praxis Urbis stricte observata etiam a Cardinalibus in Ecclesiis propriis." Favrin, p. 28; SRC, 3S73, 4; "Episcopus extra dioecesim suam baculo non utitur, nisi ex permissione loci Ordinarii." DHPP, I, 148. The Ordinary, according to the common opinion of authors, uses the staff.

of the altar instead of the kneeling-desk, if the bishop officiates outside of his diocese? The seventh candlestick is not permitted? At this function there is no assistant priest, nor are there assistant deacons; the bishop is attended by two assistants (in cope), who perform the duties of assistant deacons,[6] and two or more additional assistants (in cope), who are here called *pluvialislac*. All these wear copes. Two chanters in surplice intone the psalms.[4]

Pontifical Vespers at the Faldstool

Position when seated at the Psalms

I. M. of Cer.

Faldstool for the bishop

Chanter IL ◆	*Pluvia· lista 11,*	Assistant IL *	Assistant I. *	*Pluvia- Hsia 1* *	Chanter *	IL M. of Cer. *

N.B. The bishop faces the people; the assistants, the *pluvialislat* and the chanters face the altar, or, if possible, the chanters should be "in medio ipsius chori."[9]

5 "Genuflexorium Episcopo extra dioeceaiin non convenit, sed pulvinar." DHPP, I, 89; SRC, 2011, 2; "Pulvinar ex panno vel serico violacei coloris." MM, VIII, c. 2, n. 2, but in VIII, c. 1, n. 5, he speaks of a *genuflexorium* with two cushions, esp. before the altar of the Bl. Sacrament. See Glossary, Kneeling-desk.

8 SRC, 235, 8.

7 "Diaconi assistentes nilinquam adsunt, cum Episcopus residet in faldistorio, sed duo priores Pluvialistae Diaconorum assistentium munera implent." Favrin, p. 29; *CE,* I, 8, 2.

8 *CE,* II, 3, 7; Favrin, p. 31; MM, VIII, c. 2: "duo ultimi Pluvialistae"; *Ephcm. Lilurg.,* 11 (1897), p. 705 says that the chanters wear copes.

' DHPP, II, 42.

Article II

FUNCTION

202 The bishop wearing rochet, mantelletta, and pectoral cross goes to the church at the appointed hour. At the entrance he removes his biretta, takes holy water from the master of ceremonies and blesses himself.[10] He proceeds[11] to the altar of the Blessed Sacrament where he prays for a short time, kneeling on a cushion. He then goes to the high altar where the assistants (in copes), the chanters, etc., salute him with a profound bow. He bows to the clergy and to the crucifix, and after a short prayer goes (accompanied by the assistants) to the falsdtool where he sits with biretta, facing the people. The chanters, the inferior ministers, and the acolytes go to their places.

Vesting

203 The vestments (amice, alb, cincture, stole, and cope) are distributed among the clerics and carried to the bishop, as explained (173). The first assistant receives the bishop's biretta and takes the pectoral cross cum *osculis* (15). Removing the mantelletta, and aided by the second assistant, he vests the bishop as described (174). While the bishop is seated after vesting, the assistants at the faldstool change places, passing behind the bishop. The book-bearer and the candle-bearer come to the faldstool, and the first assistant removes the bishop's mitre. The bishop rises and turns to the altar (per *latus sinistrum*).[12] The *pluvialistae* remove the birettas, rise, and with the prescribed reverences (14) go before the bishop and stand, facing one another, as at solemn Vespers.

[10] Sec Favrin, p. 30. The bishop does not sprinkle the people or bless them as he passes unless he is in his own diocese.

[11] "Tenens biretum manu." *Ibid.*

[12] "Episcopus surgit et per latus sinistrum conversus ad altare, etc." Favrin, p. 30; et ai.

Vespers Begin

The bishop intones *Deus in culjutorium, etc.* During the *Sicut cral, etc.,* the first assistant[13] observing the prescribed reverences (14) goes before the bishop and preintones the antiphon, which the bishop repeats either from memory, or from the book or a card. After the intonation of the psalm *Dixit Dominus, etc.,* the bishop turns *(per latus dextcrum),* faces the people, and sits. The first assistant puts the mitre on the bishop. The assistants and the *plumalistae* bow to the bishop, genuflect to the crucifix (14), and sit (see diagram in no. 201 on page 35). The first master of ceremonies stands at the left of the bishop. At *Gloria Patri, Sit nomen Domini, etc.,* the bishop bows with mitre; the clergy bow with heads uncovered. The last of the *pluvialistae* preintones the other antiphons for the clergy in choir according to their seniority.[14] 204

Capitulum

After the repetition of the fifth antiphon, all rise. The first and the second assistant genuflect to the crucifix and come before the bishop. The *pluvialistae* etc., also the acolytes, remain at their places.[15] The bishop rises, with mitre, and turns toward the altar.[16][17]The first *pluvialista* or one of the chanters sings the *Capitulum.*[11] The ministers of the book and of the candle come to the faldstool. The first assistant preintones the hymn to the bishop and then 205

π "Primus Episcopo antiphonam primam praeintonat. *CE,* II, 3,6." Favrin. p. 30, but *CE, loc. cil.,* says "unus"; MM, says *.first chanter.*

14 *CE,* II, 3. 8 and 12; Favrin, p. 33.

15 "Alii autem assistentes non accedunt, neque acolythi ut patet ex Caer. lib. ii, c. 1 et 2, quia Episcopus Capitulum non cantat." 1JHPP, III, 309.

16 Juxta Favrin, Menghini, Saraiva "ad altare se convertit." Jamvero juxta De Herdt (D11PP, 111,309), "Episcopus se non vertit ad altare quia nihil est lecturus vel cantaturus." Ita etiam Moretti, 679.

17 "Primus pluvialista Capitulum cantat." Favrin, p. 32. "Unus ex cantoribus, qui psalmos intonant." D11*l'P,* 111, 309.

removes the mitre; the bishop, turned toward the altar, repeats the intonation. Facing the altar, he stands between the assistants. If the hymn is *Veni Creator* or *Ave Maris Stella,* etc., the bishop kneels on a cushion. After the hymn the last two *pluvialislac*™ go to the altar, genuflect, and sing the versicle. The ministers of the book and of the candle withdraw after the bishop has intoned the hymn but return before he intones the antiphon for the *Magnificat.*

Magnificat

206 The first assistant preintones the antiphon of the *Magnificat.* The bishop repeats the intonation, sits with mitre, puts incense into the thurible and blesses it. When the chanters intone the *Magnificat,* the bishop rises and makes the sign of the cross; then he goes[19] to perform the incensation of the altar,[20] the first and the second assistants raising the sides of his cope.

Order of procession to the altars: 1. Thurifer. 2. Acolytes with their candlesticks. 3. The *Pluvialistae.* 4. The bishop with his assistants. 5. Inferior ministers.

The celebrant (unless he is the Ordinary) incenses the altar of the Blessed Sacrament[21] and then the high altar. At the altar of the Blessed Sacrament, the mitre and the zucchetto are removed, the bishop genuflects *in piano,* ascends, kisses and incenses the altar (3). After he has incensed the altar of the Blessed Sacrament, he descends *in planum,* genuflects, receives the zucchetto and the mitre, and proceeds to the high altar.

19 "Duo ultimi pluvialistae versiculum cantant." Favrin, p. 33. " "Sine baculo." Favrin, p. 28; SRC, 3873; see no. 201, in 4.

20 See no. 180.

21 "Ante altaris gradus, mitra et pileolo depositis, gcnullcctit *in plano,* altare ascendit, illud osculatur et incensat. Deinde descendit, et, genuflexione facta pileolum et mitram assumit. .Si *aliud altare incenandum sit,* non gcnullcctit, et mitram tantum deponit, eamque accipit in cornu epistolae." Favrin, pp. 32, 33; SRC, 3110, 6 et 3410, 2; D11/>/*, I, 1S9; concerning incensation, see no. 180.

He incenses the high altar as usual (3). After giving back the thurible at the epistle corner, the bishop receives the mitre from the first assistant, makes a bow to the crucifix, and descends directly to the faldstool.[22] He stands facing the people and is incensed by the first assistant (with three double swings). He then sits and the mitre is removed. He rises, and during the remainder of the *Magnificat* stands facing the altar. The last *pluvialisla·3* incenses the choir according to seniority, then the two assistants (with two double swings), and the other *pluvialistae* (with two double swings). He is then himself incensed by the thurifer, who also incenses the chanters (with two double swings), the master of ceremonies (with one double swing), the inferior ministers, and the people (5). 207

Oration and Blessing

During the repetition of the antiphon the bishop sits, and receives the mitre from the first assistant, who (with the second) remains standing near the bishop. The *pluvialistae* come to the bishop as they did at the beginning of Vespers.[24] The acolytes take their candlesticks and go between the faldstool and the altar where they stand facing each other. The book-bearer and the candle-bearer also come to the faldstool. After the antiphon, the mitre is removed by the first assistant. The bishop rises and having turned to the altar[25] (per *latus sinistrum)* sings *Dominus vobiscum* and the Oration with commemorations; the versicles of the commemorations are sung by the *pluvialistae* who have gone to the altar during the antiphon.'-[6] 208

22 "In cornu Epistolae facta cruci reverentia, per viam breviorem revertitur ad faldistorium." DHPP, III. 309, et II, 12: *CE,* I, S, 35; according to *Ephcin. Lilurg.,* 11 (1S97), p. 749, he goes to the middle, bows, descends, makes a profound reverence to the crucifix, etc.

23 "Pluvialista ultimus. Menghini, Saraiva et Nuovo Baldeschi dicunt *primum."* Favrin, p. 35.

« DHPP, 111,309; MM, VIII, c. 2, n. 91.

25 *CE,* II, 1, 17; Favrin, p.34; MM, VIII, c.2, n.92; but he says the *Dominus vobiscum* toward the people according to DHPP, 111,390.

« MM, VIII, c. 2, n. 92.

At the second *Dominus vobiscum* the acolytes go to their places. The *pluvialislac* sing *Benedicamus Domino'*[27] the choir answers *Deo (jralias.* The bishop sits, receives the mitre, and at a signal from the master of ceremonies goes to the altar and gives the solemn Blessing (183). The assistants divest the bishop (183), and all return to the sacristy.

27 "Ultimi duo phivialistae." Favrin, p. 35; "Duo ultimi assistentes." DHPP, III, 309.

Note. — To avoid confusion, resulting from the various opinions of authors on sonic of the ceremonies at the faldstool, the master of ceremonies should previously determine, in accordance with local custom, who is to sing the *Capitulum,* incense the choir, etc.

CHAPTER V

Vespers in Presence of the Ordinary or of A Cardinal, Papal Legate, or the Metropolitan

Article I

In Cope and Mitre

If the Ordinary or one of the dignitaries above mentioned is present at solemn Vespers, it would seem more appropriate that he should be the celebrant. But according to De Herdt,[1] he may assist in cope and mitre with the assistant priest[2] and the assistant deacons in choir dress (surplice). He vests at the throne (173), stands until the first psalm has been intoned, and then sits and receives the mitre; he rises at the *Capitulum*. The mitre is taken off at the hymn. He stands until the antiphon of the *Magnificat* has been intoned, then sits with mitre until the intonation of the *Magnificat*. During the *Magnificat* he stands without mitre, holding the pastoral staff between his joined hands; he (without mitre)[3] is incensed by the assistant priest. After the *Magnificat* he puts aside the staff and sits with mitre for the repetition of the antiphon. At the end he gives the Blessings as at Pontifical λ espers (183). The other ceremonies are carried out as when the bishop assists in *cappa magna;* these ceremonies are explained in the following article.

209

[1] DHPP, II, 29; see no. 124, In 1.

[2] If the assistant priest is a canon, he remains in his choir stall until the antiphon of the *Magnificat.*

[3] DHPP, II, 29.

Article II

In Cappa Magna and Biretta

210 If the Ordinary, or one of the dignitaries above mentioned assists at solemn Vespers in *cappa magna,* he uses neither staff nor mitre; and he puts on and takes off his biretta himself.[4] He enters the church as explained (172) and is attended by the assistant priest and the assistant deacons in choir dress (surplice). The celebrant and his assistants should be at the bench when the bishop enters and receive his blessing.[5] After the bishop prays at the foot of the altar and goes to the throne, the celebrant intones *Deus in adjutorium, etc.,* but before doing so he bows toward the bishop as if to ask his permission to begin. (Concerning reverences, see no. 14.) The celebrant intones the first antiphon and the antiphon of the *Magnificat;* the other antiphons are intoned by the choir. A chanter in surplice sings the *Capitulum.*[6] During the antiphon of the *Magnificat,* the thurifer goes to the throne where the bishop puts incense into the thurible and blesses it, the assistant priest[7] ministering *cum osculis.* After the incensation of the altar, the celebrant is incensed at the epistle corner[8] by the first assistant with two double swings; and after making the proper reverences to the altar and the bishop (14), the celebrant returns to the bench. The bishop is incensed by the assistant priest with three double swings,[9] and all the others are incensed as usual (5). After *Benedicamus Domino, etc.,* the bishop wearing the biretta[10] gives the solemn Blessing either from the throne or the altar.

[4] SRC, 406, 900, 1.

[4] Favrin, p. 22.

[*] "Cantor non paratus loco solito Capitulum cantat." Favrin, p. 24; *CE,* 11,2,7.

[7] If the assistant priest is a canon, he remains at his stall in choir until the antiphon of the *Magnificat,* and returns to his place in the choir after incensing the bishop.

[*] "In comu epistolae incensatur." Favrin, p. 26; *CE,* II, 2, 9.

[*] "Episcopus incensationem accipit et benedicit Presbyterum assistentem." Favrin, p. 26.

[10] "Absque bireto si sit Archiepiseopus vel Episcopus utens Cruce." Favrin, p. 26; "Non additur *Fiddium animae."* DIIPP, II, 32.

Article III

In Rochet and Mozetta

If the Ordinary or another of the dignitaries mentioned 211
assists at solemn Vespers, vested in rochet and mozetta, he occupies the first seat in choir. The *Caeremoniale* supposes that he does not occupy the throne; but if he has a special induit in virtue of a decree of November 23, 1906, he may do so, provided he sits at the throne without the assistance of canons, as he would in choir.|| The celebrant puts incense into the thurible; the first assistant (of the celebrant) incenses the celebrant with two double swings and then the bishop with three double swings. The bishop does not give the solemn Blessing at the end. The ceremony is the same whether the dignitary, vested in rochet and mozetta, occupies the throne or the first seat in choir.

|| "Episcopus, qui attentis circumstantiis locorum, obtinuit Indultum Thronum conscendendi rochetto et mozetta tantum indutus: dum eo Induito utitur non habet (non obstantibus praefatis circumstantiis locorum) assistendam Canonicorum; incensum non imponit nec benedicit; non benedicit Subdiaconum post Epistolam, nec Diaconum ante Evangelium cantandum, nec librum Evangelioruin osculatur; semel tantum thuriiicatur, post oblata; pacem accipit a Diacono Evangelii; in fine Missae populum non benedicit. 4195 ad 1. Vide 650, 3110 ad 21 et 22, 2195 ad 2, et 20S9 ad 5." *Décret. Auth.*, Vol. VI, p. 144 (1912). This induit is not granted to all bishops, but is granted upon application to those who, because of the poverty of the place, cannot afford a *cappa magna*.

CHAPTER VI

Pontifical Vespers for the Dead

Article I

PREPARATIONS

212 I. At the High Altar

1. Six lighted candles of unbleached wax.[1]
2. Black antependium. If the Blessed Sacrament is in the tabernacle, the antependium is violet.[2]
3. The cushions and draping of the kneeling-desk should be violet, as also the drapery of the throne.

II. On the Credence

1. *Vesperale* or large breviary for the prayers to be sung by the bishop.
2. Bugia with candle of white wax.
3. Two candlesticks with candles of unbleached wax.[3][4]

Article II

FUNCTION

213 For this ceremony the *Cacremoniale*^ prescribes that the bishop be attired not in sacred vestments but in *cappa*

[1] *CE,* II, 10, 2.

[2] SRC, 3035, 10 et 3201, 10.

[3] "Pro officio canendo defunctorum a Caeremoniali non praescribitur ut erigatur tumulus in media ecclesia sive in choro, siquidem absolutio tumuli exsequenda est postridie post Missam solemnem, quapropter si praescriptae regulae servandae sunt, tumulus vel castrum doloris pro Missa tantum solemni statuendum est." MM, Π, e. 3, ait. 4, n. 9.

[4] CE, II, 10,2.

magna. lie may occupy the pontifical throne,6 assisted by ministers in surplice. The bishop sits at the throne for a moment, rises, and Vespers begin. The chanters intone the antiphon *Placebo Domino* and the psalm *Dilexi, etc.,* and the bishop sits *capile tecto.* All the antiphons and psalms are intoned by the chanters' and continued *sub ritu duplici.* At the *Magnificat* the bishop rises, makes the sign of the cross, and remains standing until the repetition of the antiphon when he again sits. The acolytes (with lighted candles of unbleached wax), the book-bearer, and the candle-bearer now come before the throne, with the usual reverences to the altar and the bishop.7 After the antiphon the bishop rises, *capile detecto,* and intones *Paternoster* which he finishes kneeling. All except the acolytes likewise kneel. At *Dominus vobiscum* the bishop rises, sings the Oration *Fidelium, etc.,* or the proper Oration and subjoins *Requiem aeternam, etc.* The two chanters sing *Requiescant in pace.*

5 *CE,* II, 10, S; but, if he prefers, he may take his place in choir. *CE,* II, 10, 2.

6 DHPP, II, 19G.

7 DHPP, I, 156.

CHAPTER VII

Pontifical Compline

If the bishop officiates at Compline, he wears the *cappa magna* and occupies his usual place in the choir, which should be provided with cushions and a rug. When the chanter says *Jube, domne, benedicere,* the bishop rises and says *Noclem quietam, etc.* After the *Lectio brevis* he adds *Adjutorium, etc.* and all that follows until *Deus, etc.* inclusively. When Compline is sung (in the evening) as the last function of the day, the *Pater* is omitted, and for a reasonable length of time the examination of conscience takes place, followed by the recitation of the *Confiteor.*[1]

The bishop sits when the first psalm has been intoned. The hebdoinadarian intones the antiphons and chants the *Capitulum.* The bishop sings *Dominus vobiscum,* the Oration, *Benedicamus Domino, Benedicat et custodial nos,* and all else as far as *Divinum auxilium* inclusively.

If the bishop does not officiate, the hebdomadarian, turned toward the bishop and bowing profoundly, says[2] *Tibi, paler* and *Te, pater* instead of *Vobis, fratres* and Vos, *fratres* in the *Confileor.* He inclines toward the bishop at *Indulgentiam* and at *Benedicat et custodial nos, etc.*

1 *NRC,* 147.

1 *RCM,* III, 8; Moretti, 704; *DIIPP,* II, 65.

CHAPTER VIII

Pontifical Matins and Lauds on Solemn Feasts

The bishop, wearing his *cappa magna*[1] enters the church as prescribed under no. 172 and takes the first seat in choir,[2] where he is attended by the master of ceremonies or by a chaplain. After a short pause he rises, intones *Domine, labia, etc.* (signing his lips with the right thumb) and *Deus in adjutorium, etc.,* making the sign of the cross. The invitatory is sung by two chanters, and all genuflect at *Venib adoremus.* If the bishop is to sing the Mass, the hymn is preintoned for him by a chaplain. If the bishop is not to sing the Mass, the chanters intone the hymn.

The antiphons are preintoned for the canons (clergy), 210
according to their seniority. After the intonation of the first psalm, all sit *capitc tccto* but take off the biretta and bow at *Gloria Patri.* At the versicle after the psalms, all rise. After the choir has chanted the response, the bishop intones *Pater noster* and continues silently to *Et ne nos, etc.,* which he sings, as he does also the absolution *Exaudi, etc.*

The lessons are chanted by the canons (clergy) accord- 217
ing to seniority, beginning with the junior clergy. At the

1 The Ordinary may assist at Vespers and other choir offices, vested in rochet and mozetta; but he should sit in the first stall of the choir. At the *Magnificat* and at the *Betitdiclus* he is incensed with three double swings, after the celebrant has been incensed with two double swings. By a decree dated November 23, 1906, he may occupy the throne if he has a special induit, but does so without the assistance of canons. SRC, 4195, 1; see no. 211, fn 11.

2 "Episcopus assistet cum sua cappa in choro, in suo loco, seu stallo, panno aliquo, vel tapete cum pulvinaribus ornato." *CE,* II, 4,1 and 11,5,1; but Moretti, 706 and MM, V, c. 6, ait. 1, η. 17 say that he occupies the throne; see CE, I, 3,3; II, 10, S, and II,

vérsicle the master of ceremonies with the prescribed reverences (14) conducts the lector to the reading-desk to sing the first lesson. The lector, bowing profoundly (toward the bishop), says *Jube, domne, benedicere;* at the end, profoundly inclined (toward the altar[3]), he says *Tu autem, etc.,* and then with the prescribed reverences to the altar and the bishop who blesses him. he returns to his place. (He does not kiss the bishop's ring.) In the meantime the responsory is sung, and the master of ceremonies conducts the second lector to the reading-desk, and so on. All is done as at the first lesson, except that during the second and third blessings all remain seated.

218 The same order is followed in the second nocturn, the next higher in seniority singing the lessons. In the third nocturn the seventh and eighth lessons are sung in choir dress (surplice) by the two who are to assist at the throne during Mass. While the text of the Gospel is sung at the beginning of the seventh lesson, all stand until the words *El reliqua* have been said. The lector who sings the text does not sign the book. He does not join his hands but places them on the book.

If the bishop has been at his place in choir (during the eighth responsory), he goes to the throne[4] accompanied by the assistant deacons, since he is to sing the ninth lesson there? If he is already at the throne, the assistant deacons come to the throne during the eighth responsory; the book-bearer and the candle-bearer also come. At the end of the eighth responsory the bishop rises and all stand while he sings the ninth lesson. The bishop sings *Jube, Domine, benedicere* toward the altar, and the choir answers *Amen* only.[5]

3 "Inclinat profunde versus altare non autem genuflectit, ut in anterioribus Cai remonialis editionibus habebatur." DH*PP,* II, 66, 6. B.

4 DHPP, II, 66.

5 *CE,* 11,5,9; see 11,7, 1: "*adhuc* stans in sua sede episcopali."

6 If a prelate of higher rank than the bishop is present, the bishop -ays *Jubϵ, dotnn·, etc..* toward the prelate, who answers: *Ad Societatem, etc.* (or on Christmas I'erba *nancti, etc.).*

At the end of the lesson, he inclines profoundlj' toward the altar and says *Tu autem Domine, etc.* Then the 7V *Drum* is preintoned for him, he repeats the intonation, and the choir continues the hymn to the end. All kneel at the *Te erqo quaesumus?*

After the *Te Deum?* the bishop vests as for Vespers, 219
and four or six ministers vest in surplice and cope. He intones *Deus in adjutorium, etc.,* and everything is done as at semi-pontifical Vespers (184J. The bishop, accompanied by his assistants, incenses the altar at the *Benedictus,'* having returned to the throne, he is incensed by the first assistant. The acolytes come with lighted candles, and and the bishop, with joined hands, sings *Dominus vobiscum* and the Oration toward the altar,9 and again *Dominus vobiscum.* After the *Benedicamus Domino* is sung by the chanters, the bishop gives the solemn Blessing.10 Thus the ceremony closes.

7 Versiculus *Tc ergo quaesumus, etc.,* exprimatur voce clara, alioquin cum suavi harmonia sine organo. Qui versiculus dum recitatur. Episcopus et omnes genullectunt in suis locis. €'£,11,5,9.

8 When Lauds are said in choir or in common, they may not be anticipated, but are to be said in the morning. *NRC,* 145.

9 See no. 182, in 42.

19 The Blessing may lx· given either at the throne or at the altar

CHAPTER IX

Pontifical Matins and Lauds For the Dead

220 The bishop is vested as at Vespers for the Dead and may occupy the throne (213 and 215). When he rises, the chanters begin the invitatory *Regem cui omnia vivunt, etc.*[1] The antiphons and the psalms are intoned by the chanters.[2] The bishop sits from the intonation of the first psalm until the choir has chanted the response to the versicle. He then rises *capite detcclo,* says (in secret) *Pater noster, etc.,* and resumes his seat. He does the same in the second and third nocturns. The lessons are sung by the chanters or by the clergy, and the responsories are chanted by the choir. During Lauds the bishop remains seated until the canticle *Benedictus* is intoned.[3] He then rises and remains standing until the repetition of the antiphon, during which he sits *capite tecto.* Meanwhile two acolytes with lighted (unbleached) candles, the candle-bearer, and the book-bearer come before the bishop. He rises and sings *Pater nosier, etc.* as at Vespers (213). If Mass immediately follows the oflice, the bishop omits *Requiem aeternam,* and the chanters do not sing *Requiescant in ꝑace.*

1 On the Commemoration of the Faithful Departed, the oflice is to be said as prescribed in the recent editions of the Roman Breviary. On all occasions at Lauds of the Oflice for the Dead, the third psalm is *Deus, Deus metis,* without adding *Deus misereatur, etc.,* and the fifth is *Laudate Dominum in sanctuario ejus* (Ps. 150).

1 "Antiphonae tam Matutini quam Laudum non intonabuntur a Celebrante neque a choro, ut iit in aliis Matutinis solemnibus." MM, II, c. 3, art. 4, n. 29; DIIP/', 1, 196; Moretti, 734 and 740.

3 *CE,* II, 10, 6; "Ad versiculum ante Benedictus et ad intonationem antiphonae ejusdem cantici, nec Celebrans assurget neque chorus; sed utique quum incipietur canticum illud." MM, II, art. 4, c. 3, n. 41; Moretti, 744.

4 *Rit. Rom.,* tit. VU, c. 3, η. 5: Post Orationem, si haec non dicitur immediate ante Exequias vel Missam vel Absolutionem, adduntur V-V· *Requiem aeternam* et *Requiescant.*

Decrees on the Divine Oflice, taken from the *Decreta Authenlica:*

In Officio servetur Caeremoniale Episcoporum, lib. I, c. 28, ita ut, cum organum alternatim pulsatur, intelligibili voce pronuntietur quod per organum figuratur cantari. 4054, 9.

In Officio psalmi possunt ita alternatim dici, ut versus alter concinatur a choro, altor vero recitetur sub clara ac distincta voce, ab uno ex Mansionariis; dummodo et organa non sileant, et insufficiens habeatur choralium numerus. 4007, 3.

In Officio ad asteriscum pausa omnino est servanda, etiamsi sine cantu liat; non obstante quacumque in contrarium consuetudine. 4067, 5.

Iu Officiis Defunctorum potest legile Chori et scamnum Celebrantis ac Ministrorum nigro aut violaceo panno, etiam serico, contegi. 4172, 1.

In Officio Defunctorum, nequeunt pulsari organa cum canuntur Lectiones Matutini. 4243, 5.

Decrees, taken from *Novus Codex Rubricarum:*

Matutinum, ex iusta causa, horis postmeridianis diei praecedentis anticipare licet, non tamen ante horam quartamdecimam. *NRC,* 144.

Laudes, eum sint precatio matutina, *in choro* et *in communi* primo mane dicuntur: quod convenienter servatur etiam in recitatione *a solo* facta. *NRC,* 145.

Vesperae etiam tempore Quadragesimae et Passionis, *in choro* et in *communi,* horis postmeridianis dicuntur: quod convenienter servatur etiam in recitatione *a solo* facta. *NRC,* 146.

Completorium, ah omnibus qui ad recitationem divini Officii obligantur, praesertim autem in familiis religiosis, valde opportune dicitur tamquam *ultima precatio* in fine diei, etiam si, ob iustain causam, Matutinum diei sequentis iam anticipatum fuerit.

Hoc in casu, *Pater noster,* alias dicendum post versum *Adiulorium nostrum,* omittitur et eius loco, *in choro* et *in communi,* fit examen conscientiae per rationabile tempus protractum; deinde dicuntur *Confiteor* et reliqua, more solito; quod convenienter servatur etiam in recitatione *a solo* facta. *NRC,* 147.

PARI' II

ANNUAL
EPISCOPAL CEREMONIES

CHAPTER I

Candlemas Day

Article I

PREPARATIONS

I. At the High Altar

1. Six wax candles, lighted.
2. A white antependium.[1]
3. In the middle of the altar: white cope (with morse), white stole, pectoral cross, cincture, alb, and amice; all are covered with a white veil.

On the gospel side: the precious[2] mitre, and the pastoral staff near the gospel corner of the altar.

II. At the Altar of the Blessed Sacrament

Six wax candles, lighted.

2. Kneeling-desk, draped in green.[3]

III. On a Special Credence*

The candles to be blessed (all of beeswax, including an ornamented candle for the bishop). The candles should be covered with a white cloth.

[1] White is now the coloi of the vestments, et« . for the blessing of the candles. *NRC,* 120, b.

[2] The precious mitre is now prescribed for the blessing and procession of palms. *RPHS,* Dorn. Il Pass., 1, 2. Since it is a parallel case, it seems proper to use it for the blessing and procession of candles.

[3] The kneeling-desk is draped in red for a cardinal.

[4] This credence is placed between the throne and the gospel side °f the altar.

IV. On the Credence Tables[5]

1. Holy water and sprinkler.
2. Linen gremial, to be spread over the knees of the bishop during the distribution of the candles.
3. Missal for the bishop. (Books for the chanters in the procession.)
4. Bugia with lighted wax candle.
5. Pontifical Canon.
6. Trays for the bishop's ring, biretta, etc.
7. Candlesticks with lighted candles for the acolytes.
8. Ewer, basin, and towels; soft bread or lemon.
9. Missal on its stand for the celebrant.
10. Book of Epistles and Gospels.
11. Card for Indulgences.
12. Chalice,[6] prepared for Mass, covered with the humeral veil for the subdeacon.
13. White cushion for the bishop at the *El incarnatus est.*
14. Cruets with wine and water, ami other things necessary for solemn Mass.[7]

V. In the Sanctuary

Kneeling-desk and throne, draped in white.[8]

VI. In the Sacristy

1. White cope, surplice, and amice for the assistant priest.
2. White dalmatics,[9] cinctures, albs,[10] and amices for the two assistant deacons.

[5] "Paretur etiam abacus, juxta consuetum, a latere Epistolae, supra quo ponantur ultra duo candelabra cum luminaribus . . . vas aquae benedictae, vas ad abluendum manus cum medulla panis, etc." (*Ibid.* II. lu.

[6] These articles are no longer covered with a violet cloth.

[7] If the bishop celebrates the Mass, see fn 11, below.

[8] See (n 1, above.

[9] The use of the folded chasubles has been abolished. Λ *RC,* 137.

[10] It is customary in the United States for the assistant deacons to wear albs. *L'JS. Caer.t* p. 317.

Candlemas* Day

White tunic,[11] cincture, alb, and amice for the subdeacon who is to carry the cross in the procession.
White vestments[12] for the celebrant of the Mass: chasuble, stole, maniple, cincture, alb, and amice.
White vestments[13] for the assistants at Mass: maniple, dalmatic, stole, cincture, alb, and amice for the deacon; maniple, tunic, cincture, alb. and amice for the subdeacon.
6. Processional cross.
7. White stole and surplice for the priest who is to distribute candles among the people.
8. Surplices for the inferior ministers, etc. (20).
9. Holy water and sprinkler for the bishop on entering the church (172).
10. White vestments for the clergy *(parati)*: copes, chasubles, dalmatics, and tunics.[14]
Thurible and incense.
12. Torches for Consecration.

Article II

FUNCTION

The bishop enters the church as explained under no. 172, prays before the altar of the Blessed Sacrament, then goes to the high altar where he kneels while his assistants and the clergy go to the sacristy and vest. On their return he goes to the throne, removes the *cappa magna,* and is attended by the assistant deacons. He puts[10] on the amice, alb, cincture, pectoral cross, white stole, and cope (174). He sits, and the first assistant deacon puts on him the precious[16] mitre.

11 Sec in 9, above.

12 In the luture the Mass will always be the Mass of the feast. It is a 11 class feast of Our Lord; it has precedence over the II class Sunday; the Sunday is not connnemorated if the feast should occur on a Sunday. See *NRC,* 16, a, and V, 45, a.

13 *Idem.*

11 See in 9, above.

14 The bishop does not wash his hands before vesting. MM, \ 1, c. S, n. 27.

16 See fn 2, above.

224 The book-hearer with the missal ami the candle-bearer with the bugia come to the throne. The second assistant deacon removes the mitre; the bishop rises, turns toward the candles, and in ferial tone sings *Dominus vobiscum* and the live Orations.[17] When the bishop makes the sign of the cross over the candles, the first assistant deacon raises the side of the cope. At the fifth Oration the thurifer and the acolyte with holy water come to the throne. After the Oration the bishop, standing,[18] puts incense into the thurible, the assisting priest ministering, and blesses it as usual. He receives the sprinkler from the assistant priest (with *oscula)* and sprinkles the candles in the middle, on the left, and on the right, saying: *Asperges me, etc.*[19] Receiving the thurible, he incenses the candles in the same manner.

225 The bishop sits and receives the mitre from the first assistant deacon. The *dignior* of the clergy[20] receives from the master of ceremonies the richly ornamented candle and presents it to the bishop, kissing first the candle and then the bishop's hand.[21] The bishop gives the candle to a chaplain[22] who holds it and stands near the altar. The assistant deacons raise the sides of the cope; two chaplains, kneeling, hold a linen gremial[23] over the knees of the bishop; the candles are handed bv the master of ceremonies or an acolyte to the second assistant deacon who presents them

17 "Orationes cantat inanibus semper junctis. Dum candelas benedicit, sinistram supra pectus tenet." DIIPP, II, 259. The book-bearer holds the book. *CE,* II, 16,7.

18 "Stans imponit et benedicit incensum." DIIPP, II, 251 and 258, who gives as a reference: *Mt in. Ril.,* tit. I, c. 2, §2, n. 17; Juxta Martinucci vero "Sedebit et demittet incensum." MM, λ'I, c.8, η.34.

19 This is observed on all similar occasions.

10 Ik· should always be the assistant priest.

21 "Episcopus non osculatur manum dantis nec candelam." DIIPP, III, 259; SRC, 3139.

22 When he receives it, he kisses the candle and then the hand of the bishop. SRC, 3139; DIIPP, I, 163.

22 "Mappa linea pulchre laborata." *CE,* II, 16,3; "Mappam extensam sustentabunt clerici duo prope Diaconos assistentes genullexi." MM, VI, c.S, n. 40. 41.

to the bishop. The *dignior* makes a reverence to the altar and to the bishop, ascends, and kneeling[242] (unless he is a cathedral canon) receives the candle, kissing first the candle and then the bishop's hand. Meanwhile the choir sings *Lumen ad revelationem, etc.* The clergy approach according to seniority and receive candles, kissing first the candle and then the bishop's hand (ring).[24] A priest in surplice and white stole may distribute candles among the people.[24] The candles are now lighted for the procession.

After the distribution the choir does not sing *Exsurge?,* 226
it is no longer said or sung. The bishop washes his hands[7] using (if he wishes) soft bread or lemon (25). The book-bearer and the candle-bearer come to the throne; the acolytes take their candlesticks and stand, one at each side of the throne. After the second assistant deacon removes the mitre, the bishop rises and, facing the altar, sings *Dominus vobiscum, Oremus,*[28] and the Oration *Exaudi* from the book held by the book-bearer.[29] The acolytes join the cross-bearer. The bishop then sits, receives the precious[30] mitre, and puts incense into the thurible as usual, the assistant priest ministering incense.

Procession

The cross-bearer[31] comes to the throne with the proces- 227
sional cross and, standing between the acolytes.[3-] faces the bishop. The bishop rises, and the first assistant deacon turned toward the people sings in a ferial tone *Procedamus in pace.* The choir answers: *In nomine Christi, Amen.* The

21 "Canonici tantum recipiunt candelam stantes, ceteri omnes gonuflexi." MM, VI, c. 8, n. 45.

« *CE,* II, 16, 9; SRC, 3139.

26 Women kiss the candle but not the hand.

22 See *NRC,* V 45, b.

2S The *Electamus genua* and the *Levate* are always omitted. .V*RC,* V 45, b.

" DHPP, II, 263; MM, VI, c. 8, n. 52.

80 See in 2, above.

81 This subdeacon is different than the subdeactih of the Mass. See *CE,* II, 16, 16; DHPP, II. 270; sec also no. 228.

82 MM, VI, c.S, 57.

bishop bows to the cross and resumes his seat until the master of ceremonies gives him a sign to join the procession, in which the following order is observed:

1. The chanters.[33]
2. The thurifer, gently swinging the thurible.
3. The cross-bearer (subdeacon), carrying the processional cross between the acolytes with their candlesticks.
4. The seminarians and the clergy (wearing their birettas if *parati),* carrying lighted candles.[34]
5. The assistant priest with dignitaries in cope.[35]
6. The pastoral staff-bearer.[36]
7. The bishop between the assistant deacons, who raise the sides of his cope.
8. The inferior ministers.

All carry lighted candles *manu extima*[21] The bishop carries his candle with the left hand; with the right he blesses the people as he passes. Meanwhile the church bells are rung. During the procession the special credence (with candles) on the gospel side is removed. The celebrant and his assistants vest in white for Mass.[38]

The Mass

228 On returning to the altar, the bishop makes a reverence to the crucifix and blesses the celebrant and the ministers,[39] who are at the bench on the epistle side. The celebrant

33 In this procession the chanters precede the thurifer, according to the *CE* D11PP, II, 255; but according to the missal, Martinucci, and other authorities, the thurifer precedes the chanters. MM, VI, 0.8, 61.

34 "Omnes manu gestabunt candelam accensam, exceptis thuriferario, Subdiacono cum Acolythis, cantoribus, Diaconis assistentibus, caudatario, capellanis (a mitra, baculo, libro et scotula)." MM, VI, c. 8, n. 62.

33 *Idem.*

16 CE, I, 17, 6.

37 See MM, VI, c. S, n. 62.

38 See fn 12, above.

39 "Episcopus . . . benedictionem donabit Celebranti et Ministris. Ministri si non fuerint canonici (ad benedictionem) genua submittent." MM, VI, e. S, n. 70. See no. 231, fn 13. The clergy *(parati)* take of! their vestments and put on the choir dross (surplices).

bows; the deacon and subdeacon kneel (unless they are canons). The bishop goes to the throne, where he sits. A chaplain receives the bishop's candle (kissing first the candle and then the ring), extinguishes it, and again presents it to the bishop when the rubrics prescribe. The assistant priest and assistant deacons (and the other canons) go to the sacristy to remove their vestments. Two of the younger remain with the bishop until the others return, when they too will go to the sacristy to remove their vestments. After putting on their choir dress (surplice) the assistant deacons return to the bishop. When they have returned, the celebrant and the ministers, with the proper reverences (14), go to the altar; they omit the prayers up to the Introit.[40] Hence when the celebrant goes to the altar the thurifer presents himself at the throne, and all is done as explained in nos. 110 ff., except that neither the bishop nor the. celebrant says the Epistle and the Gospel.[41]

The celebrant holds the lighted candle at the Gospel. The bishop and the clergy hold lighted candles at the Gospel and from the Consecration until the Communion. The bishop does not hold the pastoral staff at the Gospel, nor does he use it in going[42] to the altar at the Consecration but holds the candle instead. Before receiving the *Par,* he hands the candle to the chaplain and takes it again after giving the *Pax* to the assistant deacons.[43]

If the bishop wishes to celebrate the Mass.[44] when he returns to the throne, the mitre is removed and the bishop begins Terce. After the psalms of Terce have begun, the bishop sits and receives the (gold-cloth) mitre. He says the usual psalms in preparation for Mass. (The sandals[45]

40 A/?C, 424, a.

41 *NRC,* 473. See also *RPHS,* Dorn. II Pass., 11,3.

« DIIPP, II, 257.

45 "Capellanus candelam Episcopo immediate porrigit, sicut minister de baculo etc." DII/*/1, II, 257.

44 "Candelas (cineres, palmas) benedicere et Missam sequentem non celebrare, id unice competit Episcopus ordinariis." DH/'/', II. 256; SRC, 1252, 27S3, etc.

45 See no. 20, fn 11.

must be put on before he comes to church.) He remains seated with mitre[46] for the Orations of the preparation. Terce is celebrated as usual (see no. 27).

At the end of Terce the cope is removed and the bishop washes his hands.[47] The deacon and subdeacon come to the throne. The bishop puts on the tunic, dalmatic,[48] gloves, chasuble, precious mitre, maniple, and ring. The prayers at the foot of the altar are omitted.[49][50] The bishop ascends, kisses the altar and the Gospel. The rest is done as usual (27 ff), except that the bishop does not say the Epistle and Gospel.[60] The lighted candles are held as directed under no. 228. Hence at the Gospel the bishop holds the lighted candle (not the staff).[61]

46 Moretti, 1618. This method may be observed whenever Pontifical Mass follows any function in which the bishop wears a cope. But he must recite, when he first vests or now, the prayers corresponding to the vestments that ho afterwards retains for Mass.

47 See a parallel case in *CE,* II, 18, 23 (Ash Wednesday).

45 For a reasonable cause the bishop may dispense with the use of the tunic and dalmatic under the chasuble. *A'iC,* 134.

49 See in 40, above.

50 See fn 41, above.

n Moretti, 1618.

CHAPTER II

Ash Wednesday

Article I

PREPARATIONS

I. At the High Altar

1. Six wax candles, lighted. (No flowers or reliquaries.) 230
2. Violet antependium.
3. In the middle of the altar: violet cope (with plain morse), violet stole, pectoral cross, cincture, alb, and amice, all covered with a violet veil.
4. On the gospel side: the gold-cloth mitre, and near the gospel corner of the altar the pastoral staff.
5. On the epistle side: vessel (silver) with ashes[1] to be blessed.

II. At the Altar of the Blessed Sacrament

1. Six wax candles, lighted.
2. Kneeling-desk, with violet cushions, draped in violet.

III. On the Credence Tables[2][3]

1. Holy water and sprinkler.
2. Linen gremia!,' to be spread over the knees of the bishop during the distribution of the ashes.

[1] The ashes are obtained by burning palm branches that were blessed on Palm Sunday of the previous year.

[2] "Parva mensula a latere Evangelii ponatur, in qua ponuntur vasa pro abluendis manibus. Et si haec vasa cum reliquis in credentia ordinaria commode deponi possint, nihil obstare videtur, quatenus omnia super credential!) ordinariam reponantur." DHPP, 11. 283.

[3] This gremial should not be too small, but rather ample.

3. Missal for the bishop. (Books for the chanters in the procession.)
4. Bugia with lighted wax candle.
5. Pontifical Canon.
6. Trays for the bishop's ring, biretta, etc.
7. Candlesticks with lighted candles for the acolytes.
8. Ewer, basin and towels; soft bread or lemon.
9. Missal on its stand for the celebrant.
10. Book of Epistles and Gospels.
11. Card for Indulgences.
12. Chalice, prepared for Mass, covered with the humeral veil for the subdeacon.
13. A violet cushion for the bishop.
14. Cruets with wine and water, and the other things necessary for solemn Mass.

IV. In the Sanctuary

1. Kneeling-desk or faldstool, covered with violet cloth.
2. Throne and altar-steps, also covered with violet cloth.
3. The bench for the celebrant and ministers, covered with green[4]* cloth.

V. In the Sacristy

1. Violet cope, surplice, and amice for the assistant priest.
2. Two violet dalmatics,[5] cinctures, albs,[6] and amices for the assistant deacons.
3. Violet vestments for the solemn Mass: chasuble, stole, maniple,[7] cincture, alb, and amice for the celebrant;

[1] Diaconus et subdiaconus sedent in scamno viridi panno cooperto." *CE,* II, IS, 3. Juxta Martinucci vero "panno violaceo." MM, VI, c. 9, n. 10.

[5] The use o[the folded chasubles and broad stole has been abolished. *NRC,* 137.

* It is customary in the United States for the assistant deacons to wear alb (and cincture) under the dalmatics. *U.S. Caer.,* p. 317.

[7] "An celebrans, diaconus et subdiaconus manipulum quoque assument, cumque in benedictione, et distributione retinent? Attentis verbis Caeremonialis id est affirmandum, dum enim dicuntur capere paramenia, manipulus non excipitur, et nullibi indicatur eum ante Missam esse assumendum: quod confirmatur ex Caeremoniali S. Rom. Eccl." DHPP, II, 184.

dalmatic,[8] stole, maniple,[9] cincture, alb, and amice for the deacon; tunic,[10] maniple,[11] cincture, alb, and amice for the subdeacon.

Thurible with boat.

a. Holy water and sprinkler for the bishop on entering the church.

Article II

FUNCTION

After None the bishop accompanied as explained under no. 172 enters the church,[12] and after a short prayer at the altar of the Blessed Sacrament goes to the high altar where he prays also for a short time. The celebrant, the deacon, and the subdeacon previously vest in the sacristy and take seats in the sanctuary until the bishop arrives. On his arrival they rise and salute him.[13] The assistants and the other clergy vest in the sacristy.[14] When the assistant priest and the assistant deacons return, they accompany the bishop to the throne, where the assistant deacons vest him in amice, alb, cincture, pectoral cross, violet stole and cope with plain morse (174). The bishop does not wash his hands before vesting; after putting on the cope, he sits and receives the gold-cloth mitre from the first assistant deacon. The subdeacon of the Mass[15] 231

8 See fn 5.

9 See fn 7.

10 See fn 5.

11 See fn 7.

12 "Organis non sonabitur quoniam officium est feriale." MM, VI, c. 9, n. 21.

13 The celebrant makes a profound bow; the ministers (unless they are cathedral canons) genuflect. In this country, however, custom, it would seem, sanctions the making of a bow to the bishop instead of a genuflection. (14, 1 and 3.)

14 Deacons and subdeacons wear dalmatics and tunics; priestswear ordinary violet chasubles (not folded).

15 "Subdiaconus, qui est cantaturus Epistolam in Missa . . . capit vas eum cineribus, ambabus manibus, quod elevatum portat ante Episcopum (per viam breviorem) ubi genullexus, illud retinet usque in finem distributionis, ad dexteram Episcopi. *('E,* 11, IS, 5. Dum subdiaconus suo ordine cineres recipit, alius subdiaconus paratus vel acolythus vas cinerum accipit." DHPP, II, 285.

goes to the altar, and with the prescribed reverences (14) takes the vessel of ashes, carries it raised with both hands to the throne where he kneels at the right of the bishop.

232 The ministers of the book and the candle come to the throne. The bishop, sitting with mitre, reads the antiphon *Exaudi,* which is sung by the choir. When the choir has finished, the second assistant deacon removes the mitre, the bishop rises and, with joined hands,[16] sings *Dominus vobiscum* and the four Orations. Toward the end of the last Oration, the thurifer, the minister with holy water, and two acolytes with the linen gremial come to the throne. After the fourth Oration the bishop remains standing[17] and puts incense into the thurible and blesses it as usual, the assistant priest ministering. The bishop sprinkles[18] and incenses the ashes (224). He then sits without mitre or zucchetto. The celebrant accompanied by the master of ceremonies goes to the throne with the prescribed reverences to the altar and the bishop (14). He takes ashes from the vessel (still held by the subdeacon kneeling at the throne) and saying *Memento homo, quia pulvis es, et in pulverem reverteris* places the ashes *(in modum crucis)* on the head of the bishop who remains seated. When the bishop has received the mitre from the first assistant deacon, the acolytes extend the linen gremial. The bishop, saying *Memento, etc.,* puts ashes on the head of the celebrant, who stands inclined while receiving the ashes; the celebrant then bows and returns to the bench. The bishop distributes the ashes to the clergy, beginning with the *digniores.* Canons bow, but the others kneel to receive the ashes. (No one kisses the bishop's hand.) The choir sings *Immutemur, etc.*

16 The book-bearer, not the assistant priest, holds the missal. DHPP, II, 291.

17 "Finitis Orationibus adhuc stans imponit et benedicit incensum, etc." D1IPP, 11,290. Juxta Martinucci "Sedebit ac ministrante Presbytero assistente ponet cum benedictione incensum intra thuribuhnn a thuriferario genuilexo sustentum." MM, VI, c. 9, n. 29.

,R "Episcopus asperget cineres in medio, a sinistris et a dextris suis, recitans submissa voce antiphonam *Asperges me, etc."* MM, VI, ‹ 9, η. 29.

After the distribution of the ashes, the bishop washes his hands, making use of soft bread or lemon. The acolytes with their candlesticks come to the throne. The gremial and the mitre are removed, and the bishop rises. He sings *(manibus junctis) Dominus vobiscum* and the Oration *Concede, etc.* from the missal held by the book-bearer. After the Oration, the acolytes return to their places at the credence. The bishop may remove his vestments and resume *cappa magna* or (what is more proper) retain his vestments.[19]

The Mass

The bishop assists at the Mass and everything is observed as given in nos. 110 ff. The prayers at the foot of the altar are omitted,[20] as are also the *Aufer a nobis* and the *Oramus te, Domine.* Hence the celebrant, having made the proper reverences (14) ascends to the platform, kisses the altar as usual, and then receives the thurible into which the bishop has put incense. Neither the bishop nor the celebrant reads the Epistle and Gospel.[21][22] 233

The bishop goes with mitre and staff to the kneeling-desk (faldstool), which has been placed before the altar, and kneels:

1. At the Orations;
2. At *Adjuva nos, Deus, etc.,-* after the Epistle;
3. After reciting the *Sanctus* until the *Amen* before the *Pater nosier ;*[23]
4. At the Postcommunion until the *Oratio super populum* inclusively.[24]

19 The clergy *(parnti)* remove their vestments. DHPP, II, 288, 301.

2« *NRC,* 424, b.

21 *NRC,* 473. See also *RP US,* Dorn. II Pass., 11,3.

22 "Genullectit retenta mitra usque ad finem versus." DHPP, 11,290; alias autem "genuilexo mitra aufertur," juxta ('£.1,8,3; DHPP, II, 290.

23 A'*RC,* «521, c. The torch-beaivrs remain with theii torches until after Communion.

2' *Ibid.*

Immediately after the Epistle has been sung, preparations are made for the singing of the Gospel, so that all are ready to kneel while the choir sings the *Adjuva nos, ... nomen tuum.* After the Tract is completed the Gospel is sung as usual.

At the *Oratio super populum,*[26] after the celebrant sings *Oremus,* the deacon turns (by his left) toward the people and sings without bowing his head *Humiliate capita vesta Deo;* he then turns (by his right) to the altar. After *Dominus vdbiscum,* he sings *Ile, Missa est.*[26]

234 If the bishop wishes to celebrate the Mass,[27] after the Oration *Concede, etc.,* he sits and receives the mitre. At a signal from the master of ceremonies the mitre is removed; the bishop rises and begins None.[28] When the first psalm has been intoned, the bishop sits and receives the mitre. He recites the preparation for Mass with his assistants; since he is vested, he remains seated[29] for the Orations of the preparation. (The sandals[30] are put on before he comes to church.) He rises at the *Capitulum,* and the rest is carried out as usual.

At the end of None the assistant deacons help him to remove his cope; the bishop washes his hands as usual;[31] the deacon and subdeacon vest him with the tunic, dalmatic, gloves, chasuble, mitre and maniple (since the pray-

» *NRC,* 506.

« *NRC,* 507.

27 The bishop usually assists at the Mass *(CE,* II. IS, 15), but if he celebrates, the preparations should include the following: tunic, dalmatic, chasuble, and gloves. See no. 20; "Si Episcopus non sit loci Ordinarius Missam sequentem celebrare tenetur." SRC, 1252, 2783. For a reasonable cause the bishop may dispense with the use of the tunic and dalmatic under the chasuble. *NRC,* 134.

28 "Si Episcopus Missam celebret, benedictio cinerum fit post Sextam, et Missa |x>st Nonam." DII *PP,* II, 289; "Si Episcopus ipse celebret, cineres Episcopo imponuntur a digniore cleri." DII *PP,* 11,286.

29 See Moretti, 1618.

M See no. 20, fn 11.

»» *CE,* 11, IS, 23.

ers at the foot of the altar are omitted). The assistant priest puts the ring on him.

Mass is celebrated as usual (31 ff.) with a few exceptions. There are no prayers at the foot of the altar." The *Aufer a nobis* and the *Oramus te, Domine* are omitted, lienee the bishop immediately ascends to the platform of the altar, kisses the altar and the Gospel, and performs the incensation of the altar. The bishop does not read the Epistle and Gospel.[33] At *Adjuva nos* he kneels, with mitre, near his seat;[34] the others kneel in their respective places. The deacon observes those points noted above in regard to the preparation for the Gospel, the *Oratio super populum,* and the *Ite, Missa est.*[3*]

[32] *NRC,* 424, b.
[33] *NRC,* 473.
[31] *CE,* II, IS, 25; see also fn 22, above.
[33] *NRC,* 507.

NOTE — The *Cacrcmoniab Episcoporum* and the missal prescribe that from the first Vespers *{CE,* II, 20, 3.) of Passion Sunday until Holy Saturday (SRC, 1248.) the crucifixes as well as the statues and pictures of our Lord and of the Saints (SRC, 1275, 2.) must be covered with violet cloth. The stations are *not veiled.* (SRC, 3638,2.) 235

Statues and images not located on the altar may, for particular reasons, remain unveiled; as for example the statue of St. Joseph in March, on account of the special devotion to this Saint during that month. (SRC, 3448, 11.)

CHAPTER III

Second Passion Sunday (Palm Sunday)

Article I

PREPARATIONS

I. At the High Altar

236 1. The crucifix covered with a violet veil, and six lighted candles.
2. Palm branches between the candlesticks. (No flowers).
3. Red[1] antependium over the violet one.
4. In the middle of the altar: red cope (with morse), red stole, pectoral cross, cincture, alb, and amice; all covered with a red veil.
5. On the gospel side: the precious mitre[3] and the pastoral staff (near the corner of the altar).

II. At the Altar of the Blessed Sacrament

1. Tabernacle covered with a violet conopaeum.
2. Six lighted candles.
3. Kneeling-desk draped in violet.'

III. On a Special Credence

Palms to be blessed covered with a red cloth. This credence is to be placed near the communion rail in such a position that during the blessing the bishop faces" the people.

[1] If it would be too inconvenient to change or remove the red antependium, the violet one cold be used throughout the function. See *RGM,* XX.

[3] If the bishop wishes to celebrate the Mass, the violet chasuble, gloves, dalmatic, tunic, and stole shoud be prepared on the altar. They remain covered with the red veil during the Blessing of the Palms. The violet maniple is also placed on the altar. If the bishop celebrates the Mass, he is to put on his violet buskins and sandals before he comes to the church. See SRC, Dee. 4, 1952, in .4 .-IS, 44, 887.

[»] *RP US,* Dorn. II Pass., 1, 2.

[»] *CE,* I, 12, 7.

[5] *RPHS,* Dorn. II Pass., I, 3.

IV. On the Credence Tables

1. Holy water with sprinkler.
2. Linen gremial, to be spread over the knees of the bishop during the distribution of the palms.
3. *Ordo Hebdomadat Sanctae Instauratus* for the bishop. (Books for the chanters in the procession).
4. Bugia with lighted candle.
5. Pontifical Canon.
6. Trays for the bishop's ring, biretta, etc.
7. Candlesticks with lighted candles for the acolytes.
8. Ewer, basin, and towels; soft bread or lemon.
9. *Ordo Hebdomadae Sanctae Instauratus* on the usual Missal stand for celebrant.
10. *Ordo Hebdomadae Sanctae Instauratus* or Book of Epistles and Gospels for the ministers.
11. Card for Indulgences.
12. Chalice prepared for Mass, covered with the humeral veil for the subdeacon, under a red cover.
13. Violet cope (with plain morse) and violet stole for the bishop if he assists at Mass, also under the red cover.
14. Gold-cloth mitre.
15. Violet cushion for the bishop at the *Incarnatus est.*
16. Cruets with wine and water, and the other necessary things for solemn Mass.
17. Red ribbon to fasten the palm to the processional cross.

V. In the Sanctuary

1. Kneeling-desk or faldstool covered with red" over the violet.
2. Throne and altar step covered with red over the violet.
3. The bench for the celebrant and the ministers covered with a red cloth over the violet.
4. The processional cross, not covered.
5. Three uncovered book stands for the singing of the Passion.

• Red coverings are used from the beginning, but they must be over the violet since the color of the Mass is violet; yet these coverings may be violet throughout because of the season. See *CE,* I, 12. 7.

VI. In the Sacristy

1. Red cope, surplice, and amice for the assistant priest.
2. Red dalmatics, cinctures, albs' and amices for the assistant deacons.
3. Red dalmatic, stole, cincture, alb, and amice for the deacon.
4. Red tunic, cincture, alb, and amice for the subdeacon.
5. Red tunic, cincture, alb, and amice for the (subdeacon) cross-bearer.
6. Red vestments for the clergy *(paraît)*: copes, chasubles, and dalmatics.
7. Thurible with boat.
8. Holy water with sprinkler for the bishop on entering the church (21).
9. Torches for elevation.
10. Violet vestments for the solemn Mass: chasuble, stole, maniple, cincture, alb, and amice for the celebrant; dalmatic, stole, and maniple for the deacon; tunic and maniple for the subdeacon.
11. Three violet stoles with cinctures, albs, and amices for the chanters of the Passion.
12. Books for the chanters of the Passion (if these are not on the book stands).
13. Violet dalmatics for the assistant deacons if the bishop celebrates the Mass.
14. Violet cope for the assistant priest if the bishop celebrates the Mass.
15. Red and violet veils (for mitre and staff).

Article II

FUNCTION

237 The bishop with his retinue (21) goes to the church at the appointed time. He prays at the altar of the Blessed

7 It is customary in this country for the assistant deacons to wear the alb and cincture under the dalmatics. *U.S.Caer.,* pp. 317, 338.

8 "Mane post Tertiam." *RPHS,* Dom. II Pass., I, G. The Blessings of Palms may however take place in the afternoon for pastoral reasons. SRC, Feb. 1,1957.

Sacrament and at the high altar, while the assistant priest, the assistant deacons, and the clergy vest. The bishop ascends the throne, removes his *cappa,* and without washing his hands vests. With the aid of the assistant deacons, he puts on the amice, alb, cincture, pectoral cross, red stole, and red cope (with morse). He sits and receives the precious mitre from the first assistant deacon.

Blessing of the Palms

The bishop goes between the assistant deacons to the table. The cover is removed from the palms. The deacon and subdeacon go to the bench. The book-bearer and the candle-bearer come to the bishop, and the bishop reads the antiphon *Hosanna filio David.* When the choir has sung the *Hosanna,* the second assistant deacon removes the mitre, and the bishop sings *{junctis manibus)* the *Dominus Vobiscum* and the Oration *Bene >^dic quaesumus Domine* in the ferial tone from the *Ordo* held by the book-bearer.9 238

During the Oration the thurifer and the acolyte with the holy water vessel come to the right of the bishop. After the prayer the first- assistant deacon puts the mitre on the bishop, and the assistant priest hands the bishop the sprinkler. The bishop sprinkles the palms on the table and, either standing at the communion rail or walking through the church, sprinkles the palms of the faithful. During this time the assistant deacons hold the edges of the cope. The assistant priest takes the sprinkler from the bishop.

After the sprinkling the bishop puts incense into the thurible with the usual blessing, the assistant priest minister- ing with the usual kisses. The bishop then incenses first the palms on the table, then those of the faithful. For this he either remains at the communion rail or walks through the church as for the sprinkling of the palms. The assistant deacons hold the edges of the cope. The thurifer and the acolyte with holy water go to the credence. 239

The bishop makes a reverence to the altar and returns to the throne where he sits, and the distribution of the palms

9 "Presbyter assistens librum supra caput *non* sustinet." DHPP, If, 318.

takes place. No one gives the blessed palm to the bishop'" at this time. The acolytes extend the gremial over the knees of the bishop.[11] The clergy according to rank receive the palms,[12] observing what was prescribed for the distribution of candles (225). The choir sings *Pueri Hebraeorum, etc.* After the distribution the bishop washes his hands, the assistant priest ministering the towel. The linen gremial is removed. While the bishop distributes palms to the clergy, two 01 more priests[13] wearing surplice and red stole distribute palms to the laity, unless they brought the palms with them or received them upon entering the church.[14]

Gospel

240 After the bishop has washed his hands, the deacon accepts the Gospel-book from the master of ceremonies, as he does at a Pontifical Mass, and places it upon the altar. He makes a reverence to the crucifix, goes the short way to the throne, kisses the bishop's ring, returns to the first step of the altar where he recites the *Munda cor meum, etc.,* and does all as at the singing of the Gospel in a Pontifical Mass. In the meantime the bishop, seated with mitre and with the assistant priest administering, puts incense into the thurible and blesses it. The Gospel is sung as it is at the Pontifical Mass. During the singing of the Gospel the bishop holds the staff as usual,[1] and at the end the subdeacon carries the Gospel-book to the bishop to kiss; but the bishop is not incensed. The bishop sits and receives the mitre from the first assistant deacon, puts incense into the thurible, and blesses it as usual. He rises and receives a blessed palm from the first assistant deacon.

[10] *RPHS,* Dom. II Pass. I, 13.

[11] See no. 225.

[11] "Osculantes prius palmam et postea manum Episcopi." MM, VI, c. 11, n. 50.

[»] *RPHS,* Dom. II Pass., I, 15.

[14] *RPHS, Inslruclio* SRC, Nov. 16, 1955, n. 7.

[»] *RPHS,* Dom. II Pass. I, 20.

[14] " . . . sedet, accipit mitram, ponit thus in thuribulum, ministrantibus Presbytero assistente et acolytho .. ." *CE,* II, 21, 8.

The Procession

The cross-bearer[17] comes to the throne with the uncovered processional cross (to which a small branch of palm has been attached). The first assistant deacon sings *Procedamus in pace,* to which the choir responds as usual. All carry palms (outside hand) except the cross-bearer, acolytes, thurifer, the chanters, the assistant deacons, and the minor ministers.[18]

Order of the Procession:

1. Thurifer.
2. Cross-bearer and acolytes.
3. Clergy, the younger first.
   Canons.
5. Assistant priest between the deacon and subdeacon.
6. Bishop between the assistant deacons.
   The minor ministers.

The bishop carries his palm in the left hand. He does not bless the people as he passes. The church bells are rung during the procession. The people should join in the procession after the bishop, and the procession should go outdoors if possible.[19] The chanters sing all or only part of the antiphons in the *Ordo,* according to the length of the way. The procession no longer stops at the church doors; hence the *Gloria Laus* and Psalm 147 with its antiphon will be sung before the procession re-enters the church. When the celebrant passes through the door on his return, the chanters begin the *Ingredientc Domino.*

During the procession the red covers are removed from the throne, kneeling-desk, etc., and replaced by violet covers, unless they were previously placed under the red covers.

In the church only the *parati* wear the birettas. When the procession arrives in the sanctuary, the cross-bearer stands

17 "Alter subdiaconus" *RPHS,* Dom. II Pass

Ibid., 23.

w *Ibid.,* 24; MM, VI, c. 11, n. 68.

20 *RPHS,* Dom. 11 Pass., I, 25. Outside the church the clergy wear birettas, except the cross-bearer and the master of ceremonies

27 *RPHS,* Dom. Il Pass., I, 26.

22 *Ibid.*

opposite the throne, the thurifer goes to the credence, and the clergy take their place; and when the bishop arrives, he makes a reverence to the altar and ascends the throne. The bishop sits, gives his palm to an assistant who kisses first the palm, then the hand; and when the faithful are all in their places, the second assistant deacon removes the mitre. The book-bearer and the candle-bearer come before the bishop who rises, faces the people, and with joined hands sings the *Dominus vobiscum* and the Oration from the book held by the book-bearer. After the Oration the red cope and stole are removed and replaced with the purple stole and cope. The palms are no longer held during the singing of the Passion.

The Mass

242 After the concluding prayer the celebrant, the deacon, and subdeacon go to the sacristy to vest for Mass. They wear violet vestments, including dalmatic and tunic.

After the bishop is vested in violet cope, he sits to receive the gold-cloth mitre. The assistant deacons may remove their red dalmatics while the master of ceremonies with his assistants change the bishop's vestments. The assistant priest likewise removes his red cope at this time. When the assistant priest and the assistant deacons have returned to the bishop, the thurifer comes to the throne and the bishop puts incense into the thurible and blesses it as usual. Tn the meantime the celebrant with deacon and subdeacon, making the prescribed reverence to the bishop, comes to the foot of the altar, and make the proper reverence to the crucifix. Since the prayers at the foot of the altar are omitted, he immediately ascends the steps and kisses the altar. The thurifer brings the thurible to the deacon, and the Mass continues as usual, except that neither the bishop nor the celebrant any longer say anything that the deacon or subdeacon says or sings *vi officii.*2*

« SRC?, 3139.

'· *RPHS,* Dom. Il Pass., LI, 3; O//SZ, *Instructio,* SRC, Nov. 16, 1955i η· 6.

When the subdeacon sings *"Ul in nomine ,/esu . . . infernorum,"* all kneel at their places; the bishop retaining his mitre kneels on a violet cushion placed before him by the master of ceremonies.

After the subdeacon has kissed the bishop's hand and received the blessing, the bishop and the celebrant read the Gradual and Tract; they do not read the Epistle or the Passion.

During the Tract, *Deus, Deus meus,* two acolytes conduct the chanters of the Passion to the sanctuary. These chanters must have received diaconate[25] and are vested in amice, alb, cincture, and deacon stole. They are not accompanied by lights or incense, as these are not used during the singing of the Passion. [26]

The Evangelist walks first, the impersonator of the crowd *(turba)* next, and the one that represents Christ walks last. Each carries his book. At the altar they form a line as follows:[27]

Turba	Evangelista	Christus
Acolyte		Acolyte

They make a reverence to the bishop and a genuflection to the altar (tn *piano)* ; and then kneeling on the first (bottom) step, they recite the *Munda cor meum;* they repeat the genuflection (on the step) and go to the bishop in the same order that they came from the sacristy. They make a reverence to the bishop, kneel, and together say *Jube, domne, benedicere.* The bishop still seated with mitre blesses them as in the *Ordo.* They respond *Amen,* and each ascends the throne to kiss the bishop's ring. When the last has kissed his ring, together they repeat the reverence to the bishop and go to

25 "A ministris saltern in ordine diaconatus constitutif." *RPHS,* Dom. Il Pass., II, 9.

26 *Ibid.,* 10.

27 According to **1) 1 1** H, 315 and Moretti, 1670, the (*hristus* is in the middle and the *Evangelista* is on the right.

the place where the book-stands have been prepared on the gospel side[2*] of the sanctuary, and stand in this order:

Turba (S) Evangelista (C) Christus (

Immediately before the chanters begin, the second assistant deacon removes the bishop's mitre, and the bishop rises and faces the chanters. The celebrant, the deacon, and subdeacon go to the bench; no one holds the palm, but the bishop holds the pastoral staff. All others stand with hands joined.

The deacons do not sign the books nor themselves, nor are the books incensed. They begin immediately with hands joined. At the name of Jesus the chanters bow to the book; all others, to the crucifix on the altar. At *emisit spirituni* all kneel in their places, the bishop on the violet cushion placed before him by the master of ceremonies. The chanters continue the Passion to the end. No one kisses the book, nor is anyone incensed.

When the chanters have completed the singing, they make a reverence to the bishop and to the altar, and return to the sacristy in the order in which they came.

244 Immediately the Sermon or *Credo* takes place. During the *Credo* the second master of ceremonies transfers the missal to the gospel side.

For the rest, the Mass is the same as any other in the presence of the bishop. He uses the pastoral staff" in going to the altar for the Consecration and Elevation.

After the *Placeat* the bishop gives the Blessing (and Indulgences) as usual; and since the Last Gospel is omitted, he immediately divests and goes his way. The celebrant and his assistants leave the altar immediately after the Blessing (and

[S "Venient ad locum quo cantatur Evangelium." MM.VI.c. 11,η.85; "in latere Evangelii, in plano presbyterii." *OHSI,* Dom. 11 Pass., Missa.

N "Ita ex communi Ecclesiarum praxi et plurium scriptorum sententia." DHPP, II, 315.

[0] "Episcopus stare debet et in casu impotentiae abstinere debet ab interventu Missae " SRC, 2184,2.

« *RPHS,* Dom. II Pass., II, 13.

« *Ibid.*

w This seems to be the mind of both the *RPHS* and the *OHSI*

the Indulgences); hence the master of ceremonies must have their birettas ready, and the acolytes must come to the middle of the sanctuary in good time.

245 If the bishop celebrates the Mass, all is the same as above except that the bishop puts on his violet sandals and buskins before the function. The deacon and subdeacon go to the sacristy immediately after the procession and put on their violet vestments. After the prayer to conclude the procession, the deacon and subdeacon go to the throne as usual and vest the bishop for Mass. The Mass is the same as usual except for the points noted above. The bishop goes to the altar as usual; the prayers at the foot of the altar are not said, hence the bishop immediately ascends, kisses the altar and the Gospel, puts incense into the censer, and incenses the altar. The bishop does not read the Epistle cr the Passion; he blesses the chanters before they begin the Passion. He does not kiss the book at the end of the Passion, nor is he incensed at this time. He remains at the throne for the singing of the Passion. Since there is no last Gospel,[31] he goes to the throne immediately after the Blessing (and Indulgences) and continues as usual.

Blessing of Palms Outside of Church

246 It is permissible to have the Blessing of Palms in another church or chapel. In the absence of a suitable church or chapel, the Blessing may take place in a hall or even outdoors.[35] In this case it would be preferable that the bishop (vested in cope and mitre) and his retinue come in procession to the appointed place. The function is carried out as it would be in the cathedral (see no. 238). After the singing of the Gospel, the procession with the palms proceeds to the cathedral (or church) where the Mass is to be celebrated.

31 If the Mass is not preceded by the Blessing of the Palms, the Gospel from the Blessing of Palms is used as the last Gospel; hence the assistant priest transfers the missal to the gospel side. *NRC,* 509.

« SRC, Feb. 1, 1957.

CHAPTER IV

Tenebrae in Holy W eek

247 Preliminary Note: Matins may not be anticipated on the evening before except in the churches where the Mass of the Chrism is to be celebrated. In these churches, Matins may be anticipated on Wednesday evening only.[1]

Even if the function of Tenebrae is held in the morning, it may be carried out solemnly as heretofore.

Ar t ic l e 1

PREPARATIONS

I. At the Altar of the Blessed Sacrament"

(Wednesday afternoon or Thursday morning)

248 1. Kneeling-desk or faldstool (with violet cushions).
2. Six lighted wax candles.[2]

II. At the High Altar

.1) Wednesday afternoon or Thursday morning:

1. The violet antependium, the crucifix (covered with a violet veil), and six candles[3] of unbleached wax, lighted,[4] The altar-steps are covered with a violet carpet.[5]
2. The table of the altar should be covered with a violet cloth.

[1] *OHSI,* Fer. V, De Officio Divino; *RPHS,* De Mat. Tcnebr., 1.

[2] On Friday morning the visit is made at the Repository; on Saturday morning no visit is made to the Blessed Sacrament because It should not be reserved in the church but in some remote chapel.

[3] "Cerei ardebunt tantum in accessu Episcopi ad Ecclesiam." MM, VI. c. 13, η. 2.

[4] The candlesticks should not be of silver. *Ibid.*

[5] "Mensa contegetur velo violaceo aut alio simplici tegumento ut fieri solet quando Episcopus Vesperas solemnes cantat." *Ibid.* n. 4.

If) Friday:

The altar is completely bare, no antipendium, no crucifix, no candles, no carpet on the altar-steps.

C) Saturday:

The altar remains as it was at the end of the liturgical function on Friday; i.e., the altar is bare as it was on Friday, except that the uncovered crucifix and four lighted candles are there.

III. At the Epistle Side

1. The triangular candlestick with fifteen unbleached" candles, lighted.
2. Seat for the master of ceremonies or chaplain who extinguishes the candles.
3. Candle extinguisher.

IV. In the Sanctuary:

1. Kneeling-desk and throne. (On Wednesday afternoon or Thursday morning these are draped in violet, but on Friday and Saturday they are without drapery or ornament).
2. Book with the Oration, *Respice, etc.,* for the bishop.
3. Bookstand (uncovered) with the book containing the Lamentations.

Article II

FUNCTION

The bishop, wearing the *cappa* and accompanied by the canons, enters the church as usual. He carries the train of the *cappa* over his left arm.' The cross is not carried before the archbishop. The sprinkling with holy water at the 249

6 "Quindecim cereos e cera communi." *CE,* II, 22, 4. "In a number of places, Rome included, the topmost candle is white—as symbolic of Our Lord." J. B. Mueller, A. C. Ellis, *Handbook of Ceremonies,* St. Louis, Mo., 1950, p. 2S2, note. This note is not in the 17th ed., 1956.

7 *RPIIS,* De Mat. Tenebr., 3

8 DIIP/', III, 2, d.

entrance is permitted on Wednesday evening or Thursday morning, but is omitted on Friday and Saturday mornings. The bishop prays at the altar of the Blessed Sacrament, then goes to the high altar, and after a short prayer there he rises, makes a bow to the crucifix (genuflects on Saturday morning), and trailing his *cappa'* accompanied by his chaplain (in surplice), goes to the throne. No canons remain with him at the throne. It is recommended that the bishop take the first place in choir with the canons.[10]

250 When all are assembled, he nods to the choir to begin Matins. When the first psalm has been intoned, the bishop sits and covers his head with the biretta.[11] All sit and cover the head with the biretta.

At the end of each psalm[12] the master of ceremonies or a chaplain extinguishes one of the candles on the triangle, beginning with the lowest one on the gospel side, then the corresponding one on the epistle side, etc.

After[13] the versicle that precedes the lessons of each Nocturn, the bishop with the choir rises, says the *Pater Nosier* in secret, and again sits and covers his head. The chanters, with the prescribed reverences to the altar and the bishop, go to the lectern and sing the Lamentations[14] and the lessons. If it is customary for the bishop to sing the ninth lesson, he may do so either in his place or at the lectern. In either case, all rise when the bishop rises and remain standing until the bishop sits.

251 At the beginning of Lauds all rise[15] and remain standing

9 "Ascendet in thronum radente humum syrma." MM, VI, c. 13, n. IS. It may well be doubted whether this still holds.

» *RPHS,T)e* Mat. Tenebr., 4.

11 *Ibid.,* 5. "Bireto tegit."

12 "Vox in line psalmorum aliquantulum deflectitur." DH PP. III, 7, a.

13 *RPHS,* De Mat. Tenebr., 6.

u "Tolerari nequit ut cantus Lamentationum fiat simul cum instrumento *Harmonium* etc." See SRC, 4111 et 4156. "Lectiones secundi et tertii Nocturni cantant vel ipsi cantores, vel Canonici pro more ecclesiarum, incipiendo a junioribus." *CE,* II, 22, 10.

,s "Ad Laudes episcopus surgit, ... ad *Benedidux* iterum surgit." *RPHS,* De Mat. Tenebr., S.

until after the intonation of the first psalm, when ail sit and cover their heads. At the intonation[17] of the *Benedictus* the bishop uncovers, rises, and makes the sign of the cross. All do likewise. During the *Benedictus* the candles on the altar are extinguished, beginning with the outermost candle on the gospel side, then the corresponding one on the epistle side in such a way that the last one is extinguished during the last verse[1], of the *Benedictus*·, e. g. on Thursday morning beginning with the verse *Ut sine timore,* the first is extinguished and one at each verse until they are all extinguished. Meanwhile the lamps of the church, except the sanctuary lamp, are extinguished. During the antiphon after the *Benedictus* the bishop goes to the kneeling-desk[18] placed before the altar, where he kneels after he has intoned the *Christus factus est.* All kneel in their places, and after the *Christus factus est* all silently recite the *Pater Noster.* The psalm *Miserere* is omitted. The bishop, kneeling with head somewhat bowed, without *Oremus,* in a clear voice says the prayer *Respice* up to *Qui tecum* exclusively, which he recites silently. Then all rise and leave in silence.

›g *Ibid.*

π *Ibid.*, 9.

1S If he is in choir he may remain there. PH *PP,* HI, 5.

CHAPTER V

MASS OF THE CHRISM

Article I

PREPARATIONS

I. For Pontifical Mass

252 1. The preparations, fully explained under no. 20, should be carefully made.

2. The kneeling desk for the bishop should be draped in white, and the throne is covered with white silk which is removed after Mass and replaced with violet.

II. At the High Altar

Cross covered with a white cloth.

2. White antependium.

III. On the Credence at the Epistle Side

Chalice, prepared for Mass, with one large host on the paten.

2. A vessel with water (covered with a pall) and a purificator for the purification of the bishop's fingers.

IV. In the Center of the Sanctuary

.1) On the oblong Table, covered with a white linen cloth:

Two candlesticks with lighted wax candles.

2. *Pontificale Romanum,* Vol. III, (open at *Ferta* F. *in Cocna Domini),* on the "gospel side" of the table.

1 "Olea sacra Feria V in Coena Domini consecrare debent publice in Ecclesia Cathedrali et quidem in Missa quam ipse Episcopus consecrans celebrat." Sc<· *Pont. Hom.,* Vol. III; SRC, 2178, 1896, 1448.

1 The white veil is replaced by the violet veil immediately after the ceremonies.

3. Plate (Patena) or small vessel and spoon[3] for mixing the balsam and oil.
4. Cotton and bread or lemon.
5. Linen gremial for the bishop.

B) Between the Table and the Communion Rail:

1. Faldstool (draped in white) for the bishop.
2. Seat, covered with green cloth, for the assistant priest.
3. Seats, covered with green cloth, for the deacon and subdeacon who assist the bishop; the deacon at his right, the subdeacon at his left.[4]
4. Seats for the twelve priests, the seven deacons, and the seven subdeacons, arranged as shown in the diagram on page 86, or to suit space and arrangement of the sanctuary.[5]
5. Additional seats in the sanctuary for the dignitaries and, if possible, for the clergy.

V. In the Sacristy

.1) For the consecration of the Holy Oils:

1. Ampulla," marked *Sacrum Chrisma (S. (.'hr.* or S. C.) covered with a white veil.
2. Ampulla," marked *Oleum Catechumenorum (0. Cat.* or *O. S.)* covered with a green veil.
3. Ampulla." marked *Oleum Infirmorum (0. I.)* covered with a violet veil.
4. Two white veils for those who carry the vessels of Oil.
5. Vessel with balsam.[6]

3 The spoon, vessel, etc., should be of metal, at least silver plated. DHPP, Ill, 13.

3 DHPP, III, 20; SRC. 3202, 2.

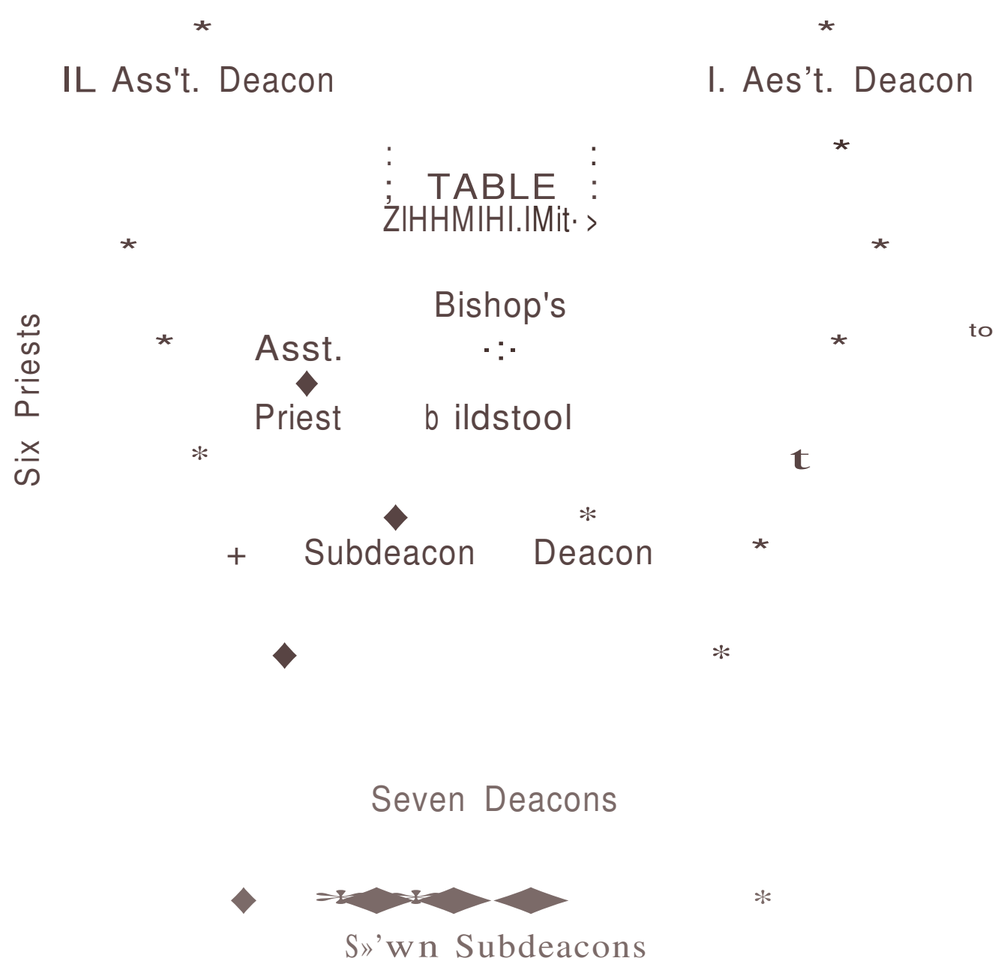
s MM, VI, c. 11, n. 30.

6 "Foria V in Cocna Domini non licet benedicere tantum partem sacrorum Oleorum, cumque immediate miscere cum oleis non benedictis, et servetur Decr. 2883 ad 3 non obstanto antiqua, etiam immemorali consuetudine." SRC, 4245.

In large dioceses it may be advisable to use several ampullae for each oil, carefully marking each as specified.

7 "Balsamum adhibendum in sacro chrismate conficiendo cujuscumque qualitatis esse potest, dummodo sit végétale naturale, non

Position during the Consecration of the Holy Oils
(DHPP, III, 11)



Position during Mass



(Communion Rail)

6. Copies of the *Pontificale,* Vol. III, for the chanters.
7. Processional cross covered with a violet veil.

B) White Vestments:"

1. Amices, albs, cinctures, maniples, stoles, and chasubles for twelve priests.
2. Amices, albs, cinctures, maniples, stoles, and dalmatics for seven deacons.
3. Amices, albs, cinctures, maniples, and tunics for seven subdeacons.
4. Amice, alb, cincture, and tunic for the subdeacon cross-bearer.

Article II

FUNCTION

After Terce the bishop, accompanied as usual,[8] enters the church, sprinkles the clergy with holy-water,[9] prays at the altar of the Blessed Sacrament, then goes to the secretarium, as explained under Pontifical Mass (21, 29). The assistant priest and the assistant deacons accompany the bishop to the throne or the faldstool,[10] where he sits with biretta.

The Mass

The bishop, assisted by the deacon and subdeacon, vests for Mass. The ministers of the Consecration of the Holy Oils and the *ministri parati* (clergy) vest in the sacristy and go to the secretarium.[11] When the bishop is vested, the pro-[12]

artefactum seu syntheticum ut aiunt; inservit proinde tum balsamum quod judaicum vocant, tum indicum seu peruanum." J. Nabuco, *Pontificalis Romani Expositio Juridico-Practice,* 3 vol. (Brazil, 1945) Vol. III, Sec. I, η. 3.

8 The master of ceremonies usually appoints the twelve priests, the seven deacons, and the seven subdeacons, and requests that they bring their birettas and the necessary vestments.

9 The metropolitan cross is covered with a violet veil.

DHPP. III, 2.

11 DHPP, HI, 15.

12 If the bishop vests in church, they go in procession to the high altar and take their places as indicated in the diagram on page 86

cession to the high altar is arranged as usual. (See no. 30.) The seven subdeacons, the seven deacons, and the twelve priests walk before the subdeacon of the Mass.[13] The master of ceremonies directs all to take their places as outlined in the diagrams on page 86 and in no. 31.

255 During the procession the Introit is sung. Tn the Mass the Ps. *Judica* is not said[11] nor the *Gloria Patri* at the Introit and at *the Lavabo.* There is a special formula for this Mass.[1'] When the bishop has intoned the *Gloria,* the bells of the church are not rung during its recitation.[1"] There is no *Credo* in this Mass. At the Offertory the deacon incenses the priests, the deacons, and the subdeacons with two double swings; or, if time does not permit, he incenses them collectively. When the subdeacon has poured water into the chalice at the altar, he removes the humeral veil, [17] as he does not hold the paten. At the incensation he slightly raises the bishop's chasuble,[18] and incenses the Blessed Sacrament at the Elevation. There is a special Preface for this Mass. It is not in the *Canon Missae;* hence the *Ordo* will have to remain on the bookstand until *the Sanctus.* The Preface (only) is sung in the ferial tone. At the *Sanctus,* Elevation, etc., a bell is rung as usual. The torch-bearers kneel at the sides of the altar and remain until after the Elevation. The *Communicantes* and all that follows is regular.

256 After the Elevation at the *Nobis quoque peccatoribus,* the master of ceremonies brings the purification cup (glass) with water and a purificator to the altar. Before *Per quem haec*

[13] "Septem subdiaconi procedunt bini et bini, et in tertio loco tres; turn septem diaconi, etiam bini et bini, et in tortio loco tres; post hos duodecim presbyteri, bini et bini, ante canonicos paratos, si adsint, et si non adsint, ante subdiaconum missae." DHPP, III, 17.

[11] "Ad confessionem non genuflectunt praelati, aliique quicumque parati." DHPP, III, 17.

[1j] The bishop does not say anything that the deacon or subdeacon says or sings ri *officii.* See iV *RC,* 473.

[19] The organ is played for the whole Mass.

[17] Subdiaconus "postquam aquam in calicem infuderit, deponit velum humerale et transit ad sinistram Episcopi pro incensatione altaris." *RPHS,* Fer. V, I, 8.

[18] The sulxleaeon does not go to the left of the celebrant for the *Sandus.* SRC, 3709, 5.

the bishop washes his fingers in the purification cup." The bishop genuflects, descends to the first step from the altar platform, and receives the zuechetto[20] and the gold-cloth mitre from the deacon. After taking the pastoral staff, 206 he goes between the assistant priest and the deacon (the sub-deacon preceding) to the table prepared in the center of the sanctuary. At the faldstool the bishop sits, gives the staff to the staff-bearer, but retains the mitre." The assistant priest, the deacon, and the subdeacon take their places near the bishop (See diagram on p. 86). The assistant deacons remain standing, one at each side of the altar with hands joined, adoring the Blessed Sacrament.''

Oleum Infirmorum

The assistant priest, standing at the left of the bishop, 257 says: *Oleum Infirmorum.* Immediately one' of the seven subdeacons accompanied by the master of ceremonies and two acolytes,'' with the prescribed reverences to the bishop and the Blessed Sacrament (see no. 14. 1-3), goes to the sacristy. There he takes the ampulla containing the *Oleum Infirmorum* (*O.I.),* covered with violet, and carrying it on his left arm,'" preceded by the two acolytes, and making the prescribed reverences to the Blessed Sacrament and to the bishop, returns to the table where he hands the ampulla to

i' *RPHS,* Fer. V, I, 12.

20 The bishop always wears the zuechetto *(sub-niilrali)* when he wears the mitre.

21 The staff-bearer presents the staff to the bishop without *oscula. DHPP,* I, 163; Moretti, 1747.

22 "Quod Episcopus sedeat, expresse praescribitur in Pontificali: caeteris autem omnibus juxta Pontificale standum esse videtur." DHPP, III, 20.

2S "In Oleorum consecratione Episcopus medius stet inter Diaconum et Subdiaconum Missae; Archidiaconus ad sinistram Episcopi; Diaconi vero assistentes maneant hinc inde ad latus altaris, manibus junctis, stantes tamen et Sacramentum adorantes." SRC, 3202, 2

2' "Si plura vasa oleorum, quam unum, necessaria sunt, tot subdiaconi quot sunt vasa, vadunt bini ad sacristiam." DHPP, III, 22.

25 "Cum duobus acolythis manibus junctis." *Ibid.*

26 "Subdiaconus non accipit mappulam seu velum humerale." *Ibid.*

the assistant priest and says in a low voice: *Oleum Infirmorum.* He remains near the assistant priest, at the left of the bishop. The assistant priest presents the ampulla to the bishop and says in a low voice: *Oleum Infirmorum,* and places it on the table. The deacon removes the veil and the cover of the ampulla."

258 The bishop rises with the mitre, reads the Exorcism and, without the mitre, the prayer *Emitte, etc.* The deacon puts the cover on the ampulla; the assistant priest hands it to the subdeacon who carries it back to the sacristy. He is accompanied by the acolytes (with joined hands) and by the master of ceremonies who carries the cloth with which the ampulla had been covered." Meanwhile the bishop sits, receives the mitre, washes his hands (25), takes the pastoral staff, and returns to the altar. At the foot of the altar the deacon removes the mitre and zuechetto, and the staff-bearer receives the pastoral staff. The bishop genuflects on one knee,[M1] ascends, and continues Mass. The third *Agnus Dei* ends with *miserere nobis.* The *Pax* is not given and the prayer *Domine Jesu Christe, qui dixisti* is omitted.[3"] The bishop takes the usual ablutions. If he is to begin the evening Mass in less than three hours, he takes only water for the ablutions, lie then takes the mitre at the epistle side and washes his hands.

Sanctum Chrisma-Oleum Catechumenorum

259 The bishop goes to the middle of the altar, takes the staff, bows, and (the subdeacon preceding) goes between the assistant priest and the deacon to the table. The assistant deacons remain at the altar; one on each side, or they may go to their

"Diaconus ampullam deteget nudando ipsam veste violacea et operculo." MM, VI. c. 14, n. 91; SRC, 3747, 3.

se MM, VI, c. 14, n. 93.

S' See SKC. 1135; DHPP, III, 30 & 34; MM, VI. c. 14, n. 84, nota 2: MM, V, c. S, art. 5, n. 132, nota 1; Moretti, 1307; a genuflection on two knees is prescribed in Moretti. 1707; MM, VI, c. 14, art. 1, n. 97; also Nabuco, *Expositio* (see in 7 above) Vol. III, See. 1, n. 7.

w *HPHS,* Fer. V, I. 13.

places. At the faldstool the bishop sits with mitre and gives up the staff. If the bishop is wearing the precious mitre, it may be exchanged for the gold-cloth mitre. The assistant priest makes a reverence to the bishop and sings *(tono lectionis) Oleum ad Sanctum Chrisma: Oleum Catechumenorum.* The bishop then puts incense into the thurible with the usual blessing; the thurifer holds the thurible, kneeling, and the deacon‖ ministers the incense. The ministers of the Holy Oils, with the prescribed reverences to the bishop and the altar, go to the sacristy by the short way. The thurifer with the thurible and two acolytes with lighted candles precede;3' the seven subdeacons, two and two, in the last row, three; the seven deacons, two by two, in the last row, three; the twelve priests, two by two.

The procession returns to the sanctuary by the long way in the following order:

The thurifer, gently swinging the thuiible.

2. The (subdeacon) cross-bearer, between two acolytes with lighted candles, carrying the cross covered with a violet veil.
3. Chanters (in surplice), at least two, singing *O Redemptor.*

Six subdeacons, two by two.

o. Five deacons, two and three.
6. One subdeacon, carrying on a plate with both hands the small vessel of balsam.

Two deacons with white humeral veils, carrying the ampullae;34 The one on the right, carrying the am-

81 MM, VI, c. 11, n. 113, contra Moretti, 1713 et DHPP, HI, 35.

82 "Non opus est crux in accessu (in sacristiam) praeferatur." DHPP, HI, 27.

88 "Caereinoniarins Diaconorum duorum collo imponet mappulam, qua accipient ampullas Olei chrismalis et Olei catechumenorum, advolvent eas extremitate sinistra mappulae et deferent ipsas brachio sinistro, advertentes ut brachio cooperiant dimidium inferius ampullae et dimidium superius sit visible." MM. VI. c. 11, n. 116; see *Pon(. Rom.,* Vol. III.

81 If it be necessary to consecrate more vessels of Oil. additional deacons are appointed to carry them. Those who carry the Oil of the

pulla containing the Chrism covered with a white veil; the one on the left, carrying the ampulla containing the Oil of Catechumens covered with a green veil.

8. The twelve priests, two by two.

Consecration of Sacred Chrism

261 All make the prescribed reverences to the altar and to the bishop (14), except the cross-bearer ami the acolytes who go to the epistle side, *in piano*.[34] The subdeacon with the balsam and the two deacons with the ampullae stand near the assistant priest (at the gospel side) until the twelve priests, two by two, make a reverence to the altar, bow to the bishop, and take their places. Then the deacon of the Chrism, with the prescribed reverences to the altar and the bishop, advances toward the table in the middle of the sanctuary and gives the assistant priest the ampulla wrapped in the humeral veil with which he carried it from the sacristy. The assistant priest presents it (without saying anything) to the bishop and places it on the table. The subdeacon in the same manner hands the assistant priest the small vessel of balsam which the latter, after presenting it to the bishop, places on the table.[35]

262 The deacon of the Mass removes the cover of the vessel containing the balsam and takes off the bishop's mitre. The bishop rises and says *Dominus vobiscum* and the Orations prescribed for the blessing of the balsam. The deacon then puts the (gold-cloth) mitre on the bishop, uncovers the ampulla

Catechumens precede, and the others follow. Holy Oils in sufficient quantity should be consecrated, as the addition of non-consecrated oil, even in small quantities, is not lawful on Holy Thursday, and is allowed after Holy Thursday only in the case of necessity. SRC, 2883, 3 et 4245.

35 "Crucifer in medio candelabrorum, et thuriferarius post crucifenim, ad Episcopum conversi." DH/,/i, III, 27.

36 "Diaconus, tradita ampulla Olei Chrismatis, et Subdiaconus tradito vasculo balsami, se retrahunt, Diaconus ampullam Oleo Cat. ferens, illam assidue retinens, se sistunt inter mensam et altare, facie conversa ad Episcopum, ita tamen ut tergum ad altare non vertant." 1'11/'/'. III, 27.

containing the Chrism, and pours a little of the Oil into the small (metal) cup. The bishop, standing, pours into it the balsam, mixes both with a spoon or spatula, and says *Oremus Dominum Deum, etc.* He sits, retains the mitre, and breathes three times in the form of a cross on the ampulla ‘ (or ampullae). The twelve priests, one by one, do the same.[94] The bishop then rises, with the mitre, and says *Exorcizo te, etc.,* and with extended hands sings the Preface, before which the mitre is removed. Note that the words *“ut spiritualis lavacri Baptismo”* to the words *“vestimento incorrupti muneris induantur”* are to be omitted, since they now form the Preface for this Mass of the Chrism.[Λ'] At the words *Haec commixtio liquorum,* the bishop, with great care, pours the balsam mixed with Oil into the ampulla (ampullae).[4"] The deacon of the Chrism removes the veil from the ampulla, returns to his place, and puts it around his neck.[41] The bishop, standing, sings three times, each time in a higher tone, Are, *Sanctum Chrisma.* After the third time he kisses the edge *(labrum)* of the ampulla (ampullae) and sits. The deacon puts the mitre on the bishop and moves the ampulla to the opposite side of the table. The twelve priests, one after another,[42] advance towards the altar, make a reverence to the altar, bow to the bishop, kneel on both knees[41] at

87 “Sedens vel etiam stans si opus fuerit, ac expansis manibus super mensam, ter halat in modum crucis super os ampullae Chrismatis involutae. DII/’/’, 111,27.

38 To avoid confusion, we recommend the following order which may be observed also in the salutation .Ice, *sanctum Chrisma* and Are, *sanctum Oleum.* The first (senior) of the priests on the epistle side with the prescribed reverences to the altar and to the bishop approaches the table and, with his hands joined before his breast, breathes on the oil three times in the form of a cross. He makes the prescribed reverences to the bishop and to the altar, and returns to his place. The first (senior) on the gospel side, and so on, one from each side, till the end.

39 *RPHS,* Fer. V, I, 9; *OHSI,* De Missa Chrismatis, η. 13»

40 “Si duae sint ampullae, balsamum necessario in utramque reponitur sub eadem verborum forma.” DHPP, III, 27.

41 SBC, 37-17, 3; “collo suo,” DI 1/7’, III, 27; “Tabaleam strictam,” MM, VI, e. 14, n. 131.

42 See in 3S.

43 “Genuilexionem debent conficere.” SRC, 4269, 14; “Utroque genu.” DII/7’, HI. 39.

three different distances, repeat the salutation .-tw, *Sanctum Chrisma* as performed by the bishop, kiss the edge of the ampulla (ampullae), make a reverence to the bishop and to the altar, and return to their places. The deacon of the Mass covers the ampulla and places it on the "gospel side" of the table.

Consecration of the Oil of Catechumens

263 The deacon who has been holding the ampulla containing the Oil of Catechumens now hands it to the assistant priest but retains the veil. The assistant priest presents the ampulla to the bishop, places it on the table, and returns to his place. The deacon of the Mass opens the ampulla. The bishop and, after him, the twelve priests breathe on the ampulla (tn *modum Crucis')* as was directed above. The bishop then rises, with mitre, and says: *Exorcizo te, etc.,* and without mitre, the oration *Deus incrementorum, etc.* Finally, in the manner mentioned above, the salutation .-ire, *Sanctum Oleum* is pronounced three times (tn *tono lectionis)* over the ampulla (ampullae), and the edge of the ampulla (ampullae) is kissed by the bishop" and the twelve priests. The priests kneel, on both knees,[45] at three different intervals. The ampullae are then closed by the deacon of the Mass and reverently carried into the sacristy by those who brought· them. The procession is formed as it was when the Oils were brought from the sacristy. Incense is put into the thurible either by the master of ceremonies or the thurifer.[46] The chanters sing *Ut novetur,* and the choir *O Redemptor, etc.,* as prescribed in the *Pontificale.* [47]

44 "Cum id egerit Episcopus .sedet el mitram accipit," DHPP, III, 34.

45 "Ferla V in Coena Domini, in Benedictione Olei Catechumenorum, duodecim sacerdotes salutando debent facere genuilexionem, sicut ad Sanctum Chrisma, non simplicem inclinationem capitis." DHPP, III, 44; "Utroque genu." DHPP, III, 39.

46 We infer that the thurifer is to lead the procession and that the incense should be renewed from the following passage of the *Pontificale:* "Ampullae eo online et decore, quo delatae fuerant ad sacristiam processionaiiter reportantur." *Pont. Roni.,* Vol. III; DHPP, III, 14.

47 The subdeacon, who carried the small vessel of balsam, joins the other subdeacons, who follow the chanters.

The *Communio* is now sung by the choir?" The bishop washes his hands, receives the mitre and the pastoral staff and returns to the altar where the staff-bearer takes the staff and the deacon removes the mitre. The bishop bows, ascends to the predella, and goes to the epistle side where he reads the *Communio*. Ile gives the solemn Blessing as usual, wearing mitre and holding the pastoral staff. The Indulgences are published. The bishop omits the Last Gospel and retains the mitre and the pastoral staff, bows to the crucifix, goes to the throne where, according to the *Poiitificale,* he admonishes the priests *ut juxta Canonum traditionem Chrisma et olea fideliter custodiant.* The deacon and the subdeacon remove their maniples at the bench, come to the throne with the prescribed reverences, and remove the bishop's vestments as usual; and Sext and None are recited in choir. 264

« MM, VI, c. 14, n. 11(3.

CHAPTER VI

Holy Thursday

EVENING MASS

Article I

PREPARATIONS

I. In the Sanctuary

265 1. The preparations, fully explained in no. 20, should be carefully made.

2. The kneeling-desk for the bishop should be draped in violet, and the silk of the throne likewise violet, covered with white silk which is removed after Mass.

II. At the High Altar

1. Crucifix covered with a white cloth.[1]
2. White antependium.
3. Tabernacle should be empty, and hence not covered.

III. On the Credence at the Epistle Side

1. Chalice, prepared for Mass, with one large host on the paten.
2. Ciborium (ciboria) and white silk veil(s) with enough particles for today and tomorrow/*
3. Communion cloth or paten.
4. Additional bells for the *Gloria,* and a wooden clapper to be used at the *Sanctus,* Elevation, etc.

* The white veil is replaced with the violet veil immediately after the ceremonies, before Compline if convenient.

1 "Particulae consecratae . . . conserventur in pyxide . . . cooperta albo velo serico." *Ril. Rom.,* tit. V, c. 1, n. 6 (1952 ed.)

Benediction veil.

6. Chalice with wine (covered with a pall) if used for the "purification" after the Communion.

Holy Week Manual for the Antiphon *Dividunt.* and the psalm *Deus mens, Dens mens* at the stripping of the altars, and for Compline.

8. White cushion, unless the one is brought from the throne after Mass.

IV. On the Credence at the Gospel Side

White cope with morse for the bishop.

V. In the Repository or Chapel

1. The altar should be richly adorned with wax candles (at least six),[3]4fresh flowers, and white antependium/ but without relics or images of saints.
2. Key in the tabernacle door.
3. Corporal in the tabernacle.[5]
4. Another corporal spread on the altar, and its burse (toward the gospel side).
5. Steps or stool for the deacon, if necessary, to reach the tabernacle.
6. A white cushion for the bishop (used when he kneels on the altar-step).

[3] "Praeter candelas praescriptas aliae candelae e stearina intra ambitum altaris tolerari aequent." SRC, 4275, 5; see SRC, 4097 and 4147.

[4] "Vtnimque, sepultura Domini et Institutio augustissimi Sacramenti in altari repraesentetur." SRC, 3939.

[5] The tabernacle should be large enough to hold as many ciboria as will be required on Good Friday (unless there be another suitable place for them). See *RPHS,* Fer V, II, 22. If necessary on Good Friday, additional ciboria may be used, but the Particles must all be consecrated on Holy Thursday (not previously); and hence this tabernacle must be large enough to contain all the Particles that will be needed on Good Friday.

.1) The usual preparation for a Pontifical Mass.

B) For the Procession:

1. A mice, alb, cincture, and tunic for the subdeacon cross-bearer.
2. Processional cross covered with a violet veil.
3. Candlesticks with lighted candles for the acolytes (unless taken from the credence).
4. Wax candles for the clergy, and an ornamented wax candle for the bishop.
5. Two thuribles with incense-boats.
6. Two wooden clappers. (See fn 27 below).
7. Canopy and four white copes with surplices for the priests who carry the canopy."

VII. In the Sanctuary

Stoles for the priests and deacons; these are worn from the beginning of Mass till the end of the procession.

VIII. Preparations for the Mandatum

.1) On a table, covered with a white linen cloth:

1. Ewer and basin with towels for the bishop.
2. Bread and lemon (on a plate).
3. Vessels containing hot and cold water; a large bowl or two for the washing of the feet.
4. Twelve towels for the drying of the feet.
5. A silk purse containing the coins to be distributed as alms among the twelve poor men.
6. White cushion, and gremial of white linen for the bishop.
7. Copies of *Ordo Hebdomadae Sanctae* for the antiphons to be chanted during the *Mandatum*.

B) Near the Table:

High bench with step in front, or chairs for the twelve poor men.

6 "Pluvialia pro sacerdotibus hastas baldachini deferentibus. Omnia albi coloris." *OUPP,* III, 12.

Article II

FUNCTION

At the appointed hour the bishop, accompanied as usual,[7] 266
enters the church, sprinkles the clergy with holy water, then goes to the secretarium, as explained under Pontifical Mass (21). The assistant priest and the assistant deacons accompany the bishop to the throne or the faldstool,[9] where he sits with biretta. The bishop reads the *Nc reminiscaris, etc.,* and with his assistants recites the psalms, omitting the *Gloria Patri* at the end of each psalm.

The Mass

The bishop assisted by the deacon and subdeacon vests 267
for Mass (26-28). The *ministri parati* (clergy) vest in the sacristy and go to the secretarium.[10] Priests and deacons who do not vest wear stoles." When the bishop is vested, the procession to the high altar is arranged, as prescribed in no. 30. The Introit is solemnly chanted during the procession.

In the Mass the Ps. *Judica* is not said" nor the *Gloria Palri* at the Introit and at the *Lavabo.* When the bishop has intoned the *Gloria,* the bells of the church are rung during its recitation.[13] The bishop does not say anything that is said *ex officio* by the deacon or subdeacon. Hence, after the Epistle he will recite only the Gradual. After the Gospel the bishop is incensed as usual. He then sits and the first assistant deacon places the mitre on him. The preacher is blessed as usual. The *Ordo* suggests that the Homily treat of the

7 The metropolitan cross is covered with a violet veil.

» DIIPP, III, 2.

» DIIPP, III, 15.

10 If the bishop vests in church, they go in procession to the high altar «and take their places.

11 P/T/.S Fer. V, II. 3; *OHSI,* Fer. V., De Missa Vespertina, η. 4.

17 "Ad confessionem non genullectunt praelati, aliique quicumque parati." DIIPP, III, 17.

13 "Fcria V in Cocna Domini in Missa organa pulsari possunt per integrum hymnum Angelicum." SRC, 4067, 6.

principal mysteries recalled by the Mass: the institution of the Holy Eucharist, the institution of the priesthood, and the commandment of fraternal charity.

The Mandatum or Washing of Feet (if held during Mass)

268 After the Homily or, if there is no Homily, after the bishop has been incensed (after the Gospel), the deacon and subdeacon lead the twelve men who are to have their feet washed to the chairs or benches prepared for them in the sanctuary or church. They then retire to the bench. They retain their maniples, as they remain at the bench during the *Mandatum*.

In the meantime, the assistant deacons help the bishop to remove the mitre, maniple, chasuble, dalmatic, tunic, and gloves and gird him with a linen gremial; and the first assistant deacon then puts on him the gold-cloth mitre. The assistant deacons accompany the bishop to the place where the bishop is to wash the feet, and assist the bishop. The assistant priest remains near the throne. The choir sings the *Mandatum novum, etc.* and as many of the other antiphons as are needed, but no. 8 *Ubi Caritas* must be sung in its entirety. The twelve men remove the covering of the right foot. The bishop kneels on a cushion and washes the right foot of the first man, the second assistant deacon holding the foot, and one *scutiferu* pouring water from the ewer, and another holding the basin. The bishop then wipes the foot with towel handed to him by the first assistant deacon, but he does not kiss the foot; and if the man be poor, he gives him some aims.'' The master of ceremonies or a chaplain moves the cushion to the next man, and the bishop washes the right foot; and in like manner, the right foot of the others. The bishop goes to his throne, washes his hands (the assistant priest handing him the towel), puts off the mitre and the linen gremial, and with the aid of the deacons puts on the white tunic, dalmatic, chasuble, and maniple.[1]"

[15] "Scuterfori clericali habitu induuntur, non autem chorali neque etiam superpelliceo." DHPP, III, 28.

[11] Clergymen may be chosen instead of twelve poor men, and in that case the distribution of alms is omitted. *CE,* II, 24, 10.

[16] He does not put on his gloves. *ItPHS,* Fer. V, II, 14.

Meanwhile the ministers of the book and the candle come. The bishop, without mitre, rises and sings *Paler Nosier* and the versicles with the Oration from the missal held by the assistant priest. The twelve men are led back to their place. The *Credo* is not said today. Immediately the bishop sings *Dominus vobiscum* and *Oremus* and continues as usual, not washing his hands before going to the altar.

Offertory

At the Offertory the deacon incenses the clergy. One 269
host is consecrated, and a ciborium (or ciboria) of particles for Holy Communion. When the subdeacon has brought the chalice to the altar, he retains the humeral veil, as he does hold the paten. ' The Preface of the Cross is sung. At the *Sanctus,* Elevation, etc., a wooden clapper is used instead of the bell. The torch-bearers kneel at the sides of the altar and remain until the procession after Mass. There are a special *Communicantes, Hanc igilur,* and *Qui pridie.*

At the third *Agnus Dei* the *miserere nobis* is said, not *dona nobis pacem.* The first of the three Communion prayers is omitted: *Domine Jesu Christe.* The *Pax* is not given. After the bishop receives the Precious Blood, the deacon opens the ciborium; all genuflect. The deacon and subdeacon then kneel and, without kissing the bishop's ring, receive Communion (only the form *Corpus Domini nostri, etc.* being said).,s They go to the credence to take the "purification" if customary. The deacon does not say the *Confiteor.* The bishop does not say the *Misereatur* nor the *Indulgentiam* but, taking the Host as usual, turns and says the *Ecce Agnus Dei, etc.* and gives Communion as usual. Other priests may assist in distributing Holy Communion, but it is proper that all the clergy receive from the hand of the bishop. No one kisses the bishop's ring before receiving Holy Communion on Holy Thursday.

17 The subdeacon does not go to the left of the celebrant for the *Sanctus.* SRC, 3769, 5.

Is If there bo a consecrated bishop to receive Holy Communion, he does so before the deacon and subdeacon. Moretti, 1727, 1757: DII III, 25.

270 During the distribution of Holy Communion the choir sings[18/1] the *Communio* and the psalms as given in the *Ordo.* After Communion one ciborium remains on the corporal. The other ciboria are put into the tabernacle or taken to the place of reposition. The subdeacon cross-bearer vests. The bishop takes the usual ablutions but does not receive the zucchetto. He genuflects and, standing without mitre *in piano* beyond the epistle corner facing the people, washes his hands. He ascends the steps and recites the *Communio* as usual. Mass continues as any Mass in the presence of the Blessed Sacrament. The deacon sings *Benedicamus Domino* to which is sung *Deo gratias.* The celebrant recites the *Placeat* and kisses the altar. He does not give the Blessing nor recite the Last Gospel. He genuflects in the middle, descends to the floor *(planurn'),* and there genuflects on two knees,[19] and, without mitre and staff, goes between the assistant deacons to the throne. The deacon and subdeacon remove the maniple at the bench, come to the throne with the prescribed reverences (14), and remove the bishop's maniple, chasuble, dalmatic, and tunic, and vest him in cope with morse. The deacon and subdeacon assist the bishop during the function that follows.

Procession to the Repository

271 The bishop, standing without mitre, puts incense into the two thuribles (without blessing), the assistant priest ministering (without *oscula).* Then without the pastoral staff and mitre, the bishop goes to the altar where he genuflects on two knees" and, kneeling (on a cushion placed on the lowest step), incenses the Blessed Sacrament. The deacon hands the thurible to the bishop." A rich white veil is placed over

[18/0] SRC', Instructio die 3 Sept., 1958 (n. 27, c.), in Λ/LS, Vol. L (1958), p. 630.

[19] *HPIIS,* Fer. V, II, 25.

[»] *RPHS,* Fer. V, II, 26.

[«] *RPHS,* Fer. V, II, 29.

[12] The *RPHS* does not say who presents the thurible to the bishop, but from *RPHS,* Fer. V, 11, 26. it must be presumed that the deacon does this.

the shoulders of the bishop by the master of ceremonies. The bishop ascends and, *standing* on the *predella,* receives the ciborium containing the Blessed Sacrament with the help of the deacon.[23] The bishop faces the people, and the procession[24] moves on to the Repository. The chanters intone and the choir sings *Pange lingua, etc.* up to the *Tantum ergo.* These verses may be repeated, beginning with the second stanza.

Order of Procession to the Repository

The (subdeacon) cross-bearer between two acolytes with lighted candles. 272

2. The chanters (provided they are clerics; if not, they precede the cross-bearer).

The clergy in surplice; the subdeacons, two and two; the deacons in the same order; the priests, two and two.

The assistant deacons and the assistant priest take their places after the canons.[25]

5. Prelates, if they are *parati (.digniores ultimo loco).*[26]

Eight torch-bearers,[27] and at the right of the canopy a chaplain carrying the bishop's candle.

7. Two thurifers incensing the Blessed Sacrament.
8. The bishop, under the canopy between the deacon and subdeacon.
9. The staff-bearer, the mitre-bearer, the book-bearer, and the candle-bearer.

All walk with heads uncovered. The clergy carry lighted candles, except the bishop's assistants and ministers.

M *RPHS,* Fer. V, II, 30.

21 The staves of the canopy should he carried by the chaplains vested in surplice and, if possible, in white copes. The processional cross must be covered with a violet veil. *Ibid., 27*

25 *Ibid.,* 20.

26 Prelates, if they are not *parati,* walk *(digniores primo loco)* one by one *after* the bishop.

22 "Ante baldachinum, him.· inde a lateribus incedunt ceroferarii." 1)11 *PP,* 111 30, b. The use of the wooden dappers is not prescribed but may be sanctioned in some places by custom.

» MM, VI, e. 14, art. 1, n 174.

29 See *RPHS,* Dorn. II Pass., 1, 24 and Sab. San., I, 10

273 At the Repository the bishop (standing) places the ciborium on the corporal; the deacon helps if necessary. The bishop genuflects, goes to the bottom step, and kneels on a cushion. The bishop is relieved of the humeral veil, puts incense into the thurible[10] (the deacon ministering), and incenses the Blessed Sacrament. Meanwhile the *Tantum ergo* is sung by the choir. The deacon puts the ciborium into the tabernacle and then locks the tabernacle; and after a short prayer the assistant priest publishes the Indulgences (41). The bishop makes a double genuilesction *in piano,*[31] as do all the others. The bishop receives the zucchetto. the mitre, and the pastoral staff at the entrance[·] Io the Repository; and all return in the same order as they entered, but without lights.["] to the main sanctuary where the bishop makes a bow to the crucifix (or genuflects to the Blessed Sacrament) and goes to the throne. The clergy go to the sacristy to remove their vestments. A priest or deacon, vested in surplice, stole, and a white humeral veil, transfers the other ciboria to the tabernacle prepared for them outside of the church.[*] The simple form is used; that is, he is accompanied by two acolytes carrying lighted candles and another carrying the small canopy *(u/nbnllino).* The deacon and subdeacon divest the bishop. The master of ceremonies puts the *cappa* on the bishop. The deacon and subdeacon retire to the sacristy and remove their vestments. The book-

[30] Without blessing or *oscula.* See no. 15.

[·] *HPIIS,* Fer. V, II. 38.

[«] Dll BP, III, 34.

[33] Tho light should be left on the altar of the Repository, and I he faithful should be instructed to visit and adore the Blessed Sacrament, at least until midnight. A genuflection on two knees is made at the Repository until the Liturgical Function on (rood Friday See *RPJIS,* Γ.-1. v. II', 38and ι <·ι. vI. 1, 37.

[w] *RI'IIS,* For. V, 11, 22, directs that they be taken to a place outside of church. However, if there is no suitable place and the tabernacle of the Repository is large enough, there docs not seem to be any reason why they can not. be taken to the Repository On Good Friday, after the Function, the Particles that remain must be taken to a place outside of church. "This is symbolic of the Church's grief at the death and temporary separation from her divine Spouse." Mueller, *Handbook of (\r· monies,* 1952 ed., p. 289 (not in 1956 ed.).

bearer and the candle-bearer come to the throne; and the bishop reads the *Gratiarum Actio,* omitting the *Gloria Patri* at the end of the psalms."

Stripping of the Altars

While the bishop divests, the assistant deacons and the assistant priest remove their vestments; and the assistant deacons return to the throne in their choral dress. (The assistant priest goes to his place in choir). When the bishop has finished the *Gratiarum Actio,* he goes to the foot of the altar between the assistant deacons. Six or eight clerics who are to assist at the stripping of the altars should have arrived previously.

The bishop and assistant deacons make the proper reverence to the altar, and the bishop alone says the antiphon *Dividunt. . . sortem* and adds the *Deus . . . dereliquisti.* The choir continues the psalm which is to be recited, not sung. The bishop ascends the altar with the assistant deacons and removes the altar-cloths,[3] which the clerics take to the sacristy. The clerics finish the stripping of the altar. Other priests in surplice and violet stole may strip the side altars.

The bishop and his assistants return to the floor *(planum),* and at the end of the psalm, the bishop alone recites the antiphon.

They all make a reverence to the altar and depart as usual. Compline is then recited in choir. If the bishop remains for Compline, he may either take his place in choir or go to the throne where he is attended only by the master of ceremonies and the minor ministers. If he stays at the throne for Compline, at the *Christus factus est, etc.* he kneels in the middle of the sanctuary at the faldstool covered with violet cushions. He says the prayer *risita, quaesumus,* and all depart as usual.

[5] The sandals and buskins may not bo removed in church. Sec no. 20, fn 11.

During the procession the white veil may be removed from the crucifix and the violet veil replaced; the antipendium and the (lowers may likewise be removed.

CHAPTER VII

Mandatum or Washing of Eeet

(If performed outside of Mass)

Article I

PREPARATIONS

275 Throne with white trimmings, or faldstool with white cushions for the bishop.

I. On a table covered with a white linen cloth

1. A crucifix, two candlesticks with white wax candles, lighted.
2. Amice, alb, cincture, pectoral cross, white stole, white cope, and gold-cloth mitre.
3. Book of the Gospels and a copy of the *Ordo Hebdomadae Sanctae.*
4. Bugia with lighted candle.
5. Ewer and basin with towels for the bishop.
6. Bread and lemon (on a plate).
7. Vessels containing warm water; a large bowl or two for washing of the feet.
8. Twelve towels for the drying of the feet.
9. A silk purse containing the coins to be distributed as alms among the twelve poor men.
10. Thurible with boat (unless carried by the thurifer).
11. Candlesticks with lighted candles for the acolytes.
12. A white cushion, and gremial of white linen for the bishop.
13. Books for the singing of the antiphons during the *Mandatum,* unless the chanters bring these books.

II. Near the Table

1. The pastoral staff.
2. High bench with step in front, or chairs for the twelve poor men.

III. In the Sacristy

1. White vestments for the deacon and subdeacon as for Mass, except the maniples.
2. Vestments for the inferior ministers as for Pontifical Mass.
3. The metropolitan cross.[1] if the metropolitan performs the function.

Article II

FUNCTION

At the appointed hour the canons (clergy) accompany the 276 bishop to the place where the function is to be carried out. The deacon and subdeacon will be vested and be waiting at the faldstool for the arrival of the bishop. The deacon and subdeacon vest the bishop with amice, alb, cincture, pectoral cross, white stole, white cope, and gold-cloth mitre. The deacon and subdeacon are the only vested assistants at this function. The bishop, seated at the faldstool (throne) with the assistance of the deacon, puts incense into the thurible and blesses it. The deacon takes the book of the Gospels from the master of ceremonies and, kneeling on the bottom step or some appropriate place, says the *Munda cor meum.* Then rising, he goes with the subdeacon and the acolytes to the bishop and asks for the blessing as at a Pontifical Mass, saying, *./ube, domne, benedicere.* The rest is carried out as at the Gospel of a Pontifical Mass, except that the deacon kisses[2] the bishop's ring after the *Dominus sit, itc.,* as at a

1 "Crux non adhibetur si celebrans non sit archiepiscopus vel alius utens cruce." *CE,* II, 24, 1; DHPP, III, 56, i; see no. IS.

2 The *RPHS* does not say whether the ring is kissed or, if it is to be kissed, when it is to be done. But since at the Mass at the faldstool it is done after the blessing, that prescription is followed here.

Pontifical Mass at the faldstool. After the singing of the Gospel the bishop kisses the book but is not incensed.

277 After the bishop has kissed the book, the bishop's cope is removed, aid he is girded with a white linen gremial and again receives the gold-cloth mitre.

Accompanied by the deacon and subdeacon, the bishop approaches those who are to have their feet washed. The chanters begin singing the antiphons and continue to sing throughout the washing of the feet, singing all or paît as the time requires, but no. 8, *Ubi caritas,* may not be omitted but must be sung in its entirety.

The bishop kneels before the first one whose feet he is to wash. The acolytes hold the basin and pour the water; the subdeacon holds the right foot to be washed; and the bishop washes the foot and wipes it with the towel handed to him by the deacon. If the man is poor, the bishop will give him some alms.·5 The master of ceremonies or an acolyte moves the cushion to the next man, and the bishop washes his foot and in like manner the right foot of each of the twelve.

The bishop goes to the faldstool (throne) where he sits and washes his hands, saying nothing. The mitre is removed. He then rises and the linen gremial is removed, and the deacon puts on him the white cope. In the meantime, the acolytes with lighted candles and the ministers of the book and candle come before the bishop. The bishop stands with hands joined and in the ferial tone sings the *Pater Nosier,* and the versicles, and Oration from the book held by the book-bearer. Without saying any words but making the single sign of the cross, he blesses all present. The deacon and subdeacon help the bishop remove his vestments. The bishop resumes his *cappa* and retires.

3 Clergymen may be chosen instead of the twelve poor men; and in that ease the distribution of alms is omitted. See *CE,* II, 24, 10.

• *RPHS,* De Fer. V., IV, 12: "Unum scilicet tantum." DIIP/', III, 59.

CHAPTER VIII

Good Friday

PRINCIPAL FUNCTION

Article I
PREPARATIONS

I. At the High Altar

1. No candlesticks nor candles are on the altar. 278
2. No altar cloths.
3. No crucifix, but the base for the one used for unveiling.
4. Tabernacle must be empty, hence uncovered.
5. The kneeling-desk without cushions, without any other ornament or cover.

IL In the Sanctuary

.·!) On the Credence Table on the Epistle Side:

1. White cloth which covers the top but does not hang down the sides.
2. A single altar-cloth to cover the table of the altar, but which will not hang over the front or the sides.
3. *Ordo* on the missal-stand for use of the bishop at the altar.
4. *Ordo* for the use of the lector and subdeacon, unless this is on the lectern.
5. Violet burse with corporal.
6. Ablution cup with water and purificator.
7. Paten for the distribution of Holy Communion.
8. Silver-plated ewer and basin with towels, unless these are carried from the secretarium.
9. Violet stoles for priests and deacons who will receive Holy Communion.

» MM, VI, c. 15, nn. 12, 25.

10. Black dalmatic and tunic for the deacon and subdeacon, unless the sacristy is not far away and the ministers change there.
11. Violet stole and dalmatic for deacon, and violet tunic for subdeacon, unless the sacristy is not far away and the ministers change there.

B) On the Credence Table near the Bishop:

1. *Ordo* for use of the bishop at the throne.
2. Violet stole and chasuble for the bishop.
3. Book for the Oration *Visita* if the bishop is present for Compline.
4. Violet humeral veil for the mitre-bearer, unless the white humeral veil is used throughout.

C) On the Epistle Side:

1. One uncovered lectern for the use of the lector and subdeacon.
2. At the entrance of the sanctuary a box or plate for alms marked "Offerings for the Holy Land," unless this is prepared at the door of the church.

/)) On the Gospel Side:

1. Throne without any ornament.
2. Three uncovered lecterns with the books for the chanters of the Passion.

III. In the Secretarium or Chapel-

/1) On the altar:

1. Black cope, black stole, (pectoral cross), cincture, alb, and amice for the bishop.
2. Plain mitre (preferably of white linen).'

B) On the Credence:

1. A white cloth that covers the top and does not hang down the sides.

1 If the bishop vests in church, the preparations listed under III are made there. See no. 20, fn 8.

• The pastoral stuff, bugia, sandals, gremial, gloves, and ring are not used. *HPHS,* Fer. VI, I. 3.

2. The Pontifical Canon (but not the bugia).
3. Silver-plated ewer and basin with towels.
4. Black or white humeral veil for the mitre-bearer.

IV. At the Repository

1. The white *umbrellino.*
2. White humeral veil for the deacon.
3. Corporal spread on the altar.
4. Two candlesticks with lighted candles for the acolytes.
5. Tabernacle key.4
6. Stool or steps, if needed.
7. Patens for extra priests who assist in distributing Holy Communion, if the extra ciboria are here.
8. Ablution cup with water and purificator for extra priests, if the extra ciboria are here.
9. Wooden clappers (where they are used) to announce the approach of the Blessed Sacrament.

V. In the Sacristy

1. Large crucifix covered with a violet cloth or veil that can be easily removed in three stages.
2. Two candlesticks with candles for the acolytes who accompany the crucifix.
3. Extra crucifixes and candlesticks for the adoration of the faithful at the altar-rail, unless canied out in the revised short form.5
4. Black cope, amice, and surplice for the assistant priest.
5. Two black dalmatics, cinctures, albs,® and amices for the assistant deacons; also surplices for the first part of the function.
6. Violet cope for the assistant priest and violet dalmatics for the assistant deacons.

4 It would be better if the sacristan or the master of ceremonies would keep the key until it is needed. See Instr, of the S. C. Sacraments, May 20, 1938 in .4.LS, 30 (1938). p. 198.

·' *Ordinationes* SRC, Feb. 1, 1957, n. 17.

fl In this country the assistant deacons wear albs and cinctui es under the dalmatics. *U.S. Oner.,* pp. 317. 3'9.

7. Black stole, cincture, alb, and amice for the deacon of the "Mass" and cincture, alb, and amice for the subdeacon.
8. Black dalmatic and tunic for the deacon and subdeacon, unless these are prepared on, or near, the credence table.
9. Violet stole and dalmatic for the deacon, and violet tunic for the subdeacon, unless these are prepared on, or near, the credence table.
10. Surplice for the lector.
11. Vestments for the three priests or deacons who sing the Passion: black (deacon) stoles, cinctures, albs (without lace), and amices.
12. Black cassocks and plain linen surplices for the altar-boys.

Article II

FUNCTION

The Bishop Vests

279 At the appointed time the bishop, carrying the train of his *cappa* over his arm, enters the church[7] with his retinue but does not sprinkle holy water. He goes to pray before the Blessed Sacrament in the Repository. After the adoration he enters the secretarium,[8]*prays for a short time, and goes to the throne.'

Before the bishop arrives, the deacon vests in amice, alb, and cinctuie with stole; the subdeacon vests in amice, alb, and cincture. They wait at the bench. The bishop does not bless them today.

The assistant priest and the assistant deacons are vested in surplices (over the rochet if they have the right to wear it). When the book-bearer comes, the bishop takes off his

7 The bishop does not bless anyone today. *RPHS,* For. VI, I, 3.

8 If there is no secretarium, it is to be strongly recommended that the bishop vest in the sacristy. See *RPHS,* Fer. VI, I, 7.

' MM, VI, c. 15, art. 1, n. 44; Moretti, 1785.

cappa and washes his hands, saying the usual prayers, but does not bless the ministers. The deacon and subdeacon vest the bishop in amice,[10] alb, cincture, pectoral cross, black stole, and black cope. The deacon then puts the plain mitre[11] on him. (The bishop does not wear the ring at all today).

The deacon and subdeacon return to the bench.

The procession to the altar is arranged as usual, but without processional cross,[12] lights, or incense; and although the subdeacon walks alone in his usual place, he does not carry the book.

The Lessons

At the foot of the altar the deacon removes the mitre, and all make a reverence to the altar. Today no one genuflects to the altar until the uncovering of the crucifix. When a reverence to the altar is to be made, it is done by making a profound bow of the head. The bishop prostrates (kneels) at the faldstool or kneeling-desk. The deacon and the subdeacon kneel at his right and left side respectively. The assistant priest kneels near the subdeacon. The assistant deacons kneel behind. All others kneel in their places and pray. They pray for about the space of a *Miserere*. All remain kneeling except the bishop and the assistant priest.[13] The bishop stands at the foot of the altar and, with hands joined, says the prayer *Deus qui peccali, etc.*, from the book held by the assistant priest. At the end of the prayer all rise and bow to the altar. The bishop receives the mitre from the deacon and goes between the assistant deacons to the throne. The deacon and subdeacon go to the bench. All bows to the choir are omitted. No one bows to the bishop unless he passes him or approaches him. 280

10 Today all kissing of the bishop's hand is omitted. *RPHS*, Fer. VI, I, 3.

11 The plain white mitre is used throughout the function.

12 The metropolitan cross is not carried before the archbishop today.

13 It does not seem proper that the assistant priest should remain kneeling while holding the book for the bishop who is standing for the prayer.

281 Meanwhile, an uncovered lectern is placed in the middle of the sanctuary; and when all are seated, a lector, vested in surplice, reads the lesson *Haec dicit Dominus* in the tone of a Prophecy. All sit and listen. At (he end of the lesson the choir chants the Response. The bishop does not read anything sung or read by the deacon, subdeacon, or lector *vi officii* during the whole function.

After the Response has been chanted by the choir, the second assistant deacon removes the mitre and the bishop rises, as do all others. The bishop sings *Oremus,* the first assistant deacon sings *Flectamus genua,* and all including the bishop kneel for a short while, i. e. about the space of a *Pater.* The same assistant deacon then sings *Levate,* and all rise. The bishop, with hands joined, sings the Oration *Deus a quo* from the book held by the assistant priest.

After the Oration all sit, and the first assistant deacon puts the mitre on the bishop. In the meantime the subdeacon goes to the lectern in the middle of the sanctuary; and when all are seated, he reads the lesson *In diebus illis: Dixit Dominus* . . . after which the choir chants the Response. The subdeacon then returns to his place at the bench and sits.

The Passion

282 During the singing of the Response, three uncovered lecterns and the books for the chanting of the Passion are placed on the gospel side of the sanctuary as they are on Palm Sunday. Toward the end of the Response, the chanters of the Passion (deacons or priests vested in amice, alb, cincture, and black stole worn *more diaconali)* are led by two acolytes (without candles) to the foot of the altar, where all make a profound bow of the head; and then the chanters of the Passion go to the throne as on Palm Sunday. After making a reverence to the bishop, they kneel with bowed heads; and after the bishop has said *Dominus sit in cordibus vestris et in labiis vestris* (without making the sign of the cross), they answer *Amen.* Rising and making another reverence to the bishop (they do not kiss the ring or hand), they go to the lecterns to sing the Passion,[14]

[11] See no 243. fn 27

The second assistant deacon removes the mitre, and all stand turned toward the Passion singers until the end. When they have sung the *tradidit spiritum,* all kneel (with the bishop). The bishop does not read the Passion. After the Passion has been completed, the chanters make a reverence (to the bishop if they pass him and) to the altar and then return to the sacristy. The bishop does not kiss the book.

Solemn Orations

After the Passion the bishop sits with mitre until the others are vested. The deacon and subdeacon put on the black dalmatic and tunic respectively; the assistant priest puts on the amice and black cope, and the assistant deacons put on amices and the black dalmatics.[15] 283

While the ministers are vesting, the second master of ceremonies or the acolytes place a single cover on the altar, and on it, in the middle of the altar, place the missal-stand with the *Ordo Hebdomadae Sanctae Instauratus* for the Solemn Orations.

When all have returned to the throne, the bishop goes to the altar. The deacon removes the mitre and all make a profound bow of the head to the altar. The bishop ascends the altar steps with the assistant priest on his right and the deacon and subdeacon on his left. The assistant deacons occupy their usual places *in piano.*[16]

The bishop kisses the altar in the center, remains there, and begins the Solemn Orations. The bishop chants the preface to each Oration with joined hands. He then sings the *Oremus,* the deacon sings the *Flectamus genua,* and all kneel (even before the Oration for the Jews) with the bishop for a short time. After the space of a *Pater,* the same deacon sings *Levale* and all rise. The bishop, with extended hands, sings the Oration in the ferial tone and all answer *Amen.*

The recent changes made in Oration no. S and in its preface are to be noted.

[15] See fn 6 above.
[16] *RPHS,* Fer. VI, I, 20.

Solemn Adoration of the Holy Cross

284 After the last Oration the bishop receives the mitre from the deacon; and all having made a profound bow of the head to the altar, the bishop goes to the throne between the assistant deacons, while the deacon and subdeacon return to the bench. The assistant deacons assist the bishop in removing the mitre and cope; and then all remove their black vestments, but the bishop and deacon retain the black stoles.

The deacon with four acolytes goes to the sacristy to bring the veiled Cross. In returning to the sanctuary two acolytes lead, followed by the deacon carrying the Cross who walks between the two acolytes carrying lighted candles. The bishop remains standing at the throne, and the master of ceremonies so times the bishop's approach to the altar that he meets the deacon at the center. In going to the altar, the assistant priest accompanies the bishop; the assistant deacons remain at the throne, where they stand *in piano.*[160] The subdeacon comes to the altar when the bishop does. When the bishop arrives at the altar, the master of ceremonies removes the bishop's zuechetto,[17] and the deacon hands the Cross to the bishop.

The bishop then goes between the deacon and the subdeacon to the epistle side where he stands *in piano,* and the acolytes stand on either side with lighted candles. There, facing the people, the bishop uncovers the Cross a little at the top, and he alone begins the antiphon *Ecce Lignum Crucis* from the *Onio* which is held by the assistant priest. He is joined by the deacon and subdeacon in singing *in quo salus mundi pependit.* Then all answer *Venite, adoremus.* Then, and only then, do all (except the celebrant) kneel for a short space of time, i.e. of a *Paler.* Then the celebrant ascends the altar steps on the epistle side; and there he uncovers the right arm of the Crucified, and the *Eccc Lignum* is sung as before but in a somewhat higher tone. Again all kneel except the celebrant. Then the bishop moves to the center where

,6" *RPHS,* Fer.VI, I, 24.

17 "Pileolus etiam ei tolletur." MM, VI, c 15. art. 1, η. 113.

he completely uncovers the Cross, and again he sings *Ecce* but in a still higher tone. Again all (except the celebrant) kneel in silent adoration. When all rise, the bishop hands the Cross to two acolytes who come to him for that purpose. They stand on the platform facing the people and hold the Cross in such a way that the foot of the Cross rests on the platform, and they support it at the arms—one acolyte on each side. The two other acolytes place their candles on the platform and kneel facing the Cross. The bishop with the other ministers descends to the floor *{planum),* makes a simple genuflection toward the Cross, and then all retire to their respective places. The bishop does not wear the mitre.

The bishop removes his shoes[18] with the aid of the *scutiferi* (or master of ceremonies), and likewise all the other vested clergy and servers, if it can conveniently be done.

All stand while the bishop adores the Cross. The bishop without mitre or zuechetto goes between the assistant deacons to perform the triple adoration; he makes a simple genuflection near the altar, the second simple genuflection about half way to the Cross, and the third genuflection at the Cross, immediately kissing the feet of the Crucified. The bishop then makes a simple genuflection" and returns to his place and puts on his shoes; he sits without cope, and without mitre. All sit with heads uncovered during the whole adoration. When the bishop has returned to his place, the assistant priest, assistant deacons, the deacon, and subdeacon, all make three simple genuflections and kiss the feet of the Crucified. The other members of the clergy and the servers follow the same procedure.

When the members of the clergy and the servers have completed their adoration, the acolytes who are holding the Cross, accompanied by the two acolytes with the lighted candles, go to the altar rail.[20] They hold the Cross in such a

18 Since the bishop may no longer put on his buskins at the throne in church, some, especially in America, prefer not to remove the shoes at this time. The bishop, after consulting his master of ceremonies, should decide this for his diocese.

" SRC, 3855, 10.

20 In some places it is customary, during the adoration, to place a plate or a box near the Cross to receive the alms of the faithful for the

position that the faithful, passing before the Cross in a sort of procession, may devoutly kiss the feet of the Crucified after making a simple genuflection. Meanwhile, the other crucifixes of the church are uncovered. If it is foreseen that on account of the large crowd the adoration of the Cross by the faithful can not be carried out in good order or proper devotion, the following method may be used: After the clergy and servers have adored the Cross, the celebrant takes the Cross from the acolytes and, standing on the platform of the altar, in a few words exhorts the faithful to adore the Cross. He then holds it a little higher while it is adored by the faithful in silence.21

287 During the adoration of the Cross the choir sings the *Improperia* and whatever else follows in the *Ordo,* either in whole or in part, or it may even be repeated so that the chant continues as long as the time for the adoration of the Cross requires. The celebrant and the others do not recite the *Improperia* and what follows, but all sit and listen. The chant is concluded with the doxology *Sempiterna sit beatae,* which may never be omitted.

After the adoration by the faithful is completed, all stand while the Cross is being carried to the altar. The acolytes place the Cross on the altar, in the middle in such a way, if possible, that it is high enough to be seen by the people and yet will not impede the function that is to follow. The acolytes also place their lighted candles, one on each side, near the Cross. One of the acolytes places the *Ordo* on its stand on the gospel side and near the middle of the altar.

The Communion

288 After the adoration of the Cross, the deacon and subdeacon go to the sacristy or credence where the deacon takes off his black stole and puts on a violet stole and dalmatic, and the subdeacon puts on a violet tunic. In the meantime, the

Holy Land. A card stating this purpose could be put on it. However, it may be found preferable to place the box with its inscription "For the Holy Land" near the entrance of the church.

11 *RPHS,* Fer. VI, I, 32; see in 5 above.

acolytes wash the hands of the bishop." When the deacon and subdeacon arrive at the throne, the assistant priest and the assistant deacons go to the sacristy (or nearby credence) where they put on their violet vestments, cope and dalmatics respectively. After the bishop has washed his hands, the deacon and subdeacon assist him in putting on the violet stole and the chasuble. If the deacon and subdeacon have not yet arrived, the master of ceremonies will vest the bishop.[23] He sits and receives the mitre.

289 Then the deacon spreads the corporal on the altar as usual, and the second master of ceremonies puts the ablution cup with water and the purificator near the tabernacle. All remain in silence in their places. The deacon and three acolytes go to the Repository, and there they make a double genuflection at the altar. The deacon then receives the white humeral veil, ascends the steps, opens the tabernacle, genuflects, takes the ciborium out of the tabernacle (and closes the door if another ciborium remains therein). He covers the ciborium with the ends of the humeral veil, and two of the acolytes take lighted candles from the altar (previously placed there for this purpose), and the other acolyte takes the *umbreUino* which he will hold over the deacon who is carrying the Blessed Sacrament. Meanwhile, the schola sings the antiphons: *Adoramus te, Per lignum,* and *Salvator mundi.*

When the deacon comes toward the high altar, all kneel in then places; the bishop, without mitre or zucehetto. kneels at the throne (or at the kneeling-desk on the gospel side and facing the epistle side). The deacon goes up the steps and places the ciborium on the corporal, while the acolytes place

22 A reverence is made to the bishop when one approaches him. *RPHS,* Fer. VI, I, 4.

2S The rubrics *(RPHS,* Fer. VI, I, 34) direct that the deacon and subdeacon do not remove the black vestments and put on the violet ones until the Cross has been placed on the altar; there docs not seem to bo anything against the deacon and subdeacon changing their vestments before the adoration is completed, provided that they do it in the sacristy and do not return to the sanctuary until the adoration is finished. In this way they will be able to assist the bishop in vesting in \iolet vestments.

their candles on the altar, one on each side. They then kneel at the bottom, one on each side.

The deacon, after having put down the ciborium, does not remove its veil or cover but genuflects on one knee, and then withdraws a little to the epistle side where the acolytes take the humeral veil.

290 Then the bishop and all the rest come to the altar as usual; but when they arrive, all genuflect on two knees. The assistant deacons stand in their places *in piano,* the bishop ascends with the assistant priest on his left, while the subdeacon stands at the bottom and in the middle as he does at Mass when there is an assistant priest. Arriving at the altar, the bishop with his hands on the altar (off the corporal), and the assistant priest and the deacon with hands joined, all make a simple genuflection. The bishop, with hands joined, immediately recites aloud *Oremus. Praeceptis, etc.* After the introduction the bishop keeps his hands joined, and all present join him in reciting in Latin the *Paler Noster* to the *Amen* inclusively. The bishop, with hands extended, then continues in a clear and distinct voice the *Libera nos,* and at the end all present answer *Amen.* The bishop then bows, placing his joined hands on the altar and in a low *(submissa)* voice says the prayer *Perceptio Corporis.*

The deacon removes the veil and the cover from the ciborium. The bishop, after genuflecting, takes one Particle in his right hand, transfers It to his left hand; and bowing profoundly and striking his breast three times, he says *Domine non sum dignus* as usual. He again takes It in his right hand, signs himself as usual with the Blessed Sacrament, saying quietly the *Corpus Domini,* consumes the Host and remains for a short time in silent meditation.

291 The assistant priest retires *in planum,* and the subdeacon takes his place at the left of the bishop. The deacon and the subdeacon genuflect and recede to the top step on either side. The *Confiteor* is recited by the deacon (who bows). The bishop adds the *Misereatur* and the *Indulgentiam,* and to both all answer *Amen.* The bishop turns to the altar and genuflects with the deacon and subdeacon at his sides. He then takes a

Sacred Host and turns to the people and says aloud *Ecce Agnus Dei* and adds in the same loud voice the *Domine non sum dignus, etc.* three times. The bishop then proceeds to distribute Holy Communion during which no one kisses his ring or hand. The order is: the deacon,[21] subdeacon, assistant priest, assistant deacons, and the other clergy in order. All priests and deacons wear violet stoles. During the distribution of Holy Communion, the choir may sing Psalm 21, or one or more of the Responses from Good Friday Matins.

After Communion the celebrant washes his fingers in the ablution cup and dries them with the purificator. The deacon covers the ciborium and places it in the tabernacle (unless there is another priest or deacon who can immediately take it to the place of reservation). The corporal is folded, and the *Ordo* on its stand is again placed in the middle before the bishop. The deacon then puts the zucchetto on the bishop. All rise and the assistant priest goes to the right of the bishop, and the deacon and subdeacon go to the left of the bishop. The bishop, with hands joined and in the ferial tone, sings the three Thanksgiving Prayers and all answer *Amen* at the end of each. 292

The bishop descends *in planum* and genuflects,[24] even if the Blessed Sacrament is not present; and receiving the mitre from the deacon, he recedes to the throne (or sacristy) to divest. If the bishop divests at the throne and resumes his *cappa,* the ministers leave after the bishop is divested; and the bishop is attended only by the master of ceremonies.

The candles are extinguished and Compline is recited (not sung) in choir. The candles arc extinguished before Compline. If the bishop is at the throne, all is carried out as on the previous evening.

[24] If there is a consecrated bishop to receive Holy Communion, he does so before the deacon and subdeacon. Moretti, 1727. 1757; DHPP, III, 25. See also *RPHS,* Fer. VI, II, 8.

[25] From the adoration of the Cross on Good Friday until the Easter Vigil exclusively, all, the bishop and canons, even the celebrant, genuflect to the crucifix on the high altar. Dining the same period the usual reverences to the choir are omitted, but the usual reverences to the bishop are made if one approaches him or passes before him. *RPHS,* Fer. VI, I, 3 and 5.

At a convenient time the Blessed Sacrament is carried to the place where It will be reserved until Holy Saturday night. The altar is then stripped privately, leaving only the Cross and the four candles.

APPENDIX TO CHAPTER VIII

(on Good Friday)

293 Until the Holy See gives us direction to the contrary, the following points are recommended:

Paten. No mention is made as to what paten the deacon is to hold when the bishop distributes Holy Communion. It may be the ordinary paten that is held by the altar boy, or it may be a paten used by the priest at Mass.

Purifying Ciboria. It will practically always be necessary to purify at least one or two ciboria on Good Friday, as they will be needed for the Easter Vigil. It may receive what the authors call a dry purification.[26] Many however do not recommend this unless other consecrated Hosts are to be put into it immediately. Another method would be to purify the ciborium with water, which is then poured into a purification cup and consumed at a later Mass or in due time poured into the sacrarium.[27]

The third possibility is to have a cruet of water and a chalice prepared in advance for this purpose. In this case it would be purified as at Mass, using only water. The chalice is recommended, since it does not seem proper, or convenient, to drink from the ciborium.

M Rev. J B. O'Connell, *Th< Celebration* o/.Was.'(Bruce: Milwaukee, 195G), p. 355.

12 Ibid. See also *Rit. Rom.,* tit. IV, c. 2, 8.

Use of Microphones. If the church is large, it would be well to have microphones placed so that the various participants can be clearly heard by the people. Whether there will be one, two, or three depends upon the arrangement of the sanctuary. Ordinarily one could be used for the lector, subdeacon, and the Passion singers. This same one could be used at the throne. There should be another to pick up the bishop's voice at the altar, particularly at the *Paler Nosier.*

Commentator. If there is a commentator in the pulpit, there will have to be a very definite plan, so that at no time will he try to speak or read when someone else is singing the Latin text. This would be abominable. Likewise he is not to unduly delay the movement of the function. This is surely contrary to the mind of the church.

CHAPTER IX

Holy Saturday
THE EASTER VIGIL

Article 1
PREPARATIONS

I. In the Sanctuary

/1) At the High Altar:

294 1. The crucifix unveiled, but the pictures and statues still covered.
2. Six white wax candles,' and if the Ordinary is celebrant of the Mass, a seventh.
3. Three altar-cloths, but no altar cards, flowers, or relics until after the Litany of All Saints.
4. White antependium. and over it one of violet color.
5. The tabernacle dooi should be open
6. Kneeling-desk, draped in white, covered with violet.

B) On the Gospel Side:

1. The Paschal candlestick.2
2. Small stand for Paschal Candle for the ceremonies before Mass.
3. Lectern for the *Exsultet* covered with a cloth of white silk or embroidered with gold.
4. Another uncovered lectern for the lessons.

C) On the Epistle Side:

1. A large vessel' filled with water to be blessed. This should be decorated in a fitting manner.

1 The candles are lighted immediately before Mass.

1 "Regulariter in latere Evangelii vel alibi pro situ loci." *CE,* II, 27, 3; *HPHS,* Sab. San. I, 55; *OHSI,* De Vigilia Paschali, n. 27.

3 If the sanctuary is large enough, this vessel may be placed in position before the function. If the sanctuary is small, this will have to be done during the first part of the Litany. It should be so placed that the

2. On a credence table covered with a white cloth:

a) *Oleum Catechumenorum.*
b) Sacrum Chrisma.
c) Ewer, basin, and towels.
d) Bread, lemon, and cotton.
e) Pitcher or similar vessel to draw out the blessed water before the Oils are poured in.'
/) A vessel that will be used to carry the Baptismal water to the font.

II. On the Credence Tables (see no. 20, IU, IV).

.4) On the Epistle Side:

1. The chalice with purificator, paten, host, pall, and white burse with corporal, covered with the subdeacon's white humeral veil. This is covered with a violet cloth which is removed before Mass.
2. Cruets with wine and water.
3. Ewer, basin, and towels.
4. Ciboria with small hosts and white silk veils.
5. Two bells for the *Gloria, Sanctus,* etc.
6. Candle-sticks for the acolytes (not lighted).
7. Book for the *Exsultet.*

li) On the Gospel Side:

1. Book of Epistles and Gospels, if the bishop vests at the throne for Mass.
2. White maniples for the deacon and subdeacon if bishop vests at the throne for Mass.
3. White cope (ornamented morse) and stole for the bishop and precious mitre.
4. White gremial?

(No. 1, 2, 3, and 4 are covered with a violet veil).

people can see the function (in *conspectu fidelium). RPHS,* Sab. San., I, 34. In America it is the custom in many places to bless a large amount of water, and from this large vessel the water for Baptism is drawn, and into this smaller amount the Holy Oils are poured.

4 The bishop's sandals are put on before the function begins, since he may no longer put them on in church. *HP IIS,* Sab. San., I, 6.

5. Bugia with a white wax candle (not lighted).
6. *Canon Missae.*
7. *Ordo llebd. Sanctae Instauratus* for the use of the bishop.
8. Indulgence Formula (and card for the chanting of the *Confiteor).*

C) Near the Entrance of the Church:

1. A chafing-dish or brazier with the new fire, and containing several pieces of charcoal to be placed later into the thurible.
2. Λ pair of tongs to take the charcoal from the fire.
3. On a small table covered with a white cloth:
   a) White dalmatic and stole for deacon.
   b) Candles for bishop, assistant priest, and assistant deacons.
   c) Violet pillow for bishop during procession.
   d) Tapers and flint to light fire?
   e) Stylus or sharp instrument to inscribe Paschal Candle.
   /) Five grains of incense* on a silver plate.
   (Items c and *f* may be prepared in the sacristy and carried in the procession.)
4. The faldstool or some other chair for the bishop.

III. In the Baptistry

1. The font, thoroughly cleansed.
2. Key to the font, so that it may be locked after the water has been poured in.

IV. In the Sacristy

1. Vestments for the sacred ministers:
   a) Surplice, amice, violet cope, and white cope for assistant priest.

» The fire should be struck from flint. (A cigarette lighter will be found practical). *0HS1,* De Vigilia Paschali, η. 1

* The grains must be formed of incense, not just wax. Usually grains of incense are put into the Paschal Candle before the "nails" *ad caulrlani.*

ὐ) Amice, alb, cincture, violet stole, violet dalmatic, white stole and dalmatic for deacon (unless these white vestments are the ones he uses for the *Exsultet.* They need not be).

c) Amice, alb, cincture, violet tunic, and white tunic for subdeacon.

d) Amice, albs,7 cinctures, violet dalmatics, and white dalmatics for the assistant deacons.

c) Linen surplices for those who read the lessons.

2. Thurible and boat filled with incense.
3. Holy water vessel and sprinkler (after the procession this will be emptied and placed on the table with the Holy Oils).
4. Torches for Elevation.
5. Paschal Candle.
6. Five grains of incense on a silver plate and stylus to inscribe the Paschal Candle (unless these are placed on table near the entrance or on the credence table).

V. In the Secretarium (or Sacristy)

A) On the Altar:

1. White vestments: maniple, chasuble, dalmatic, tunic, stole, and gloves, covered with a violet cloth (unless these vestments are prepared elsewhere).
2. Violet vestments, cope, (pectoral cross), cincture, alb, amice and morse, covered with a violet cloth.
3. The gold-cloth mitre, on the gospel side, with the veil for the mitre-bearer.

B) At the Gospel Side:

1. The pastoral staff with the veil for the staff bearer.
2. The processional cross.
3. On the credence: white maniple for deacon and subdeacon, unless the bishop vests for Mass elsewhere.
4. Book of Epistles and Gospel unless the bishop vests for Mass elsewhere.

7 In this country the assistant deacons wear albs and cinctures under the dalmatics »§. *('cur* , p. 338.

Article II

FUNCTION

The beginning of the function is so arranged that the Mass will begin approximately at midnight. (Therefore the beginning should be about 10:30 P. M.). The bishop enters the church as usual. (21). The aspersion is omitted.[8] He goes to the secretarium and prays at the altar and then goes to the throne. The deacon and subdeacon, vested in violet dalmatic and tunic, are at the bench before the arrival of the bishop. They kneel as the bishop blesses them. When the bishop has gone to the throne, the deacon and subdeacon also go to the throne, genuflecting as they pass the crucifix of the altar. The bishop removes his *cappa,* and without washing his hands puts on the amice, alb, cincture, pectoral cross, violet stole, cope, (morse) and gold-cloth mitre. The deacon and the subdeacon assist in vesting the bishop. In the meantime the assistant priest and the assistant deacons vest in the sacristy or at some suitable place nearby; the assistant priest puts on amice and violet cope, the assistant deacons put on amice, (alb, cincture[7]) and violet dalmatics. When they are vested, they return to the throne. If the bishop did not wear the pontifical ring coming to the church, the assistant priest with the usual kisses places it on the bishop after he has received the mitre. The bishop may vest in the sacristy if he prefers.' After the bishop has received the mitre and the assistant deacons have returned to the bishop, the deacons and subdeacon, with the usual reverences to the bishop and the altar, return to the bench.

Blessing of the New Fire

296 When the bishop has vested, the procession is formed as follows:

8 Th·' aspersion is omitted where the custom of removing the holv water from the fonts prevails. MM, VI, c. 16, art. 1, n. 51

9 *Ephcin. LUurg.,* 67 (1953), p. 360

1. 'Πω thurifer with the empty thurible and boat; at his left the acolyte with the holy water vessel and sprinkler.
2. The subdeacon10*with the processional cross.
3. The acolyte carrying the Paschal Candle, and at his left an acolyte carrying the plate with the grains of incense (nails) and the stylus. (Unless these articles have been prepared at the entrance of the church).
4. Other altar-boys with unlighted candles, unless the candles are distributed in the place where the fire is blessed.
5. The chanters (if they are vested. If they are not vested, they must precede the cross).
6. The clergy, the younger before the seniors. They carry unlighted candles unless these are distributed in the place where the fire is blessed.
7. The assistant priest, and at his left the deacon of the Mass.
S. The bishop with mitre and staff, between the assistant deacons.
9. The ministers of the mitre, of the staff, and of the book.

297 When passing the crucifix on the altar, all except the bishop and prelates genuflect. The bishop bows with mitre; the prelates bow with heads uncovered. When the procession arrives at the entrance (or the vestibule), in the place, namely where the people can best see and follow the ceremony,11 the subdeacon with the cross stands opposite12 the bishop. The bishop stands between the assistant deacons. At the right of the assistant priest will be the thurifer, the acolyte with the holy water vessel, the acolyte with the Paschal Candle, and the one with the incense grains. On the left of the deacon of the Mass will be the mitre-bearer, the staff-bearer, and the minister of the book. (The bugia is not used until after the *Exsultet).* For positions, see diagram.

1° *RPHS,* Sab. San. I, 7.

'1 *Ibid.,* 2.

« MM, VI, c. 16, art. 1, n. 62.

Positions for the Blessings of the New Fire and Paschal Candle

Cross-bearer

FIRE

Staff-bearer — Ac with grains of incense
Mitre-bearer — Ac with Paschal Candle
Book-bearer — Thurifer
Ac with Holy Water

II AD *Bishop* I AD AP

The bishop's mitre is removed by the second assistant deacon, and the book-bearer holds the book in front of the bishop but a little to his left. The bishop, with hands joined, says the *Dominus vobiscum* and the Oration for the blessing of the new fire. The mitre is put on the bishop. The assistant priest hands the holy water sprinkler to the bishop, and the bishop sprinkles the fire and then sits. An acolyte takes some of the blessed coals or pieces of charcoal lighted in the new fire and places them into the thurible. The bishop puts in incense and blesses it as usual, the assistant priest ministering *cum osculis.* The bishop rises and incenses the fire (center, left and right).

The Blessing of the Paschal Candle

298 The acolyte with the Paschal Candle comes before the bishop. The bishop retains the mitre and carries out the rite as given in the *Ordo Hebdomadae Sanctae.* The assistant priest gives the stylus to the bishop. If the grains of incense have not been blessed, the bishop sprinkles and incenses

them (the assistant priest ministering the sprinkler and censer). The assistant priest then presents the grains of incense to the bishop, who inserts them into the Candle. Then the assistant priest hands the bishop a small candle lighted at the new fire, and with this candle the bishop lights the Paschal Candle." The mitre is removed and the bishop says the *Dominus vobiscum* and the Oration *Venial, etc.* He then sits and receives the mitre. Candles are now distributed to the clergy and people unless they already have them. All the lights of the church are then extinguished.

The Solemn Procession and the Praeconium

While the bishop is blessing the Paschal Candle, the 2
deacon removes his violet dalmatic and stole and puts on a white stole and dalmatic.[1] (His violet vestments and biretta are carried to the bench in the sanctuary). The bishop puts incense into the thurible and blesses it (the assistant priest ministering as usual), and the deacon takes the Paschal Candle. The procession is formed as follows:

1. The thurifer.
2. The subdeacon alone with the processional cross.
3. The deacon carrying the Paschal Candle.
4. The master of ceremonies or an acolyte carrying a violet cushion.
5. The bishop with mitre between the assistant deacons.
6. The assistant priest; and at his left the staff-bearer carrying the staff.
7. The minor ministers and other servers.
8. The clergy, with the seniors being nearer to the bishop.

In this procession all carry candles to be lighted from the Paschal Candle, the bishop's being more ornate than the others. Only the *parati* wear birettas."

[s] "It would be well to saturate the wick of the Paschal Candle beforehand with kerosene or with a mixture of turpentine and wax so that the deacon may have no difficulty in lighting it." Mueller, *Handbook of Ceremonies,* p. 323, note 1, 14th ed. (not in 1956 ed.)

[u] The maniple is not worn. See *RPHS,* Sab. San., I, 14.

[v] See no. 21, in 21.

300 When the deacon has entered the church (near the last pew), the procession halts; and the deacon, standing erect,[16] raises the Paschal Candle and sings *Lumen Christi.* When the deacon sings, all except the subdeacon and thurifer (remove their birettas and) kneel toward the Paschal Candle. The bishop kneels with mitre[17] on the violet cushion. All answer *Deo Gratias.* The deacon turns so that the bishop may light his candle from the Paschal Candle. The procession moves forward to the middle of the church, where all is done as before, except that the deacon sings in a higher tone; and all the clergy light their candles (either directly or indirectly) from the Paschal Candle. The procession moves to the sanctuary *(medio chori),* where all is repeated as before, except that the deacon sings in a still higher tone; and the candles of the people are lighted (directly or indirectly) from the Paschal Candle. All the lamps of the church are then lighted.

301 All make a reverence to the altar. The bishop and his assistants go to the throne and give their candles to an acolyte. The Paschal Candle is placed on a small stand *(parvum sustentaculum)* in the middle of the sanctuary *(medio chori);* the clergy take their places and all sit. The subdeacon stands at the gospel side of the sanctuary, but is careful not to turn his back to the bishop. The deacon receives the book for the *Exsultet* from the second master of ceremonies. The bishop puts incense in the thurible and blesses it as usual. The deacon genuflects as he passes the crucifix of the altar and kneels *in piano* before the bishop and says .*Jube, domne, benedicere.* The bishop answers (from the book held by the book-bearer): *Dominus sit in corde . . . Paschale praeconium. In nomine, etc.* and makes the sign of the cross over the deacon. The deacon without kissing the bishop's hand rises and, with the proper reverences to the bishop and the altar, goes to the lectern. The lectern is so placed that when the deacon sings, the altar is at his right and the nave of the church at his left. For the *Exsultet* the lectern is covered

«« "Stans," *RPHS,* Sab. San. I, 17.

Ibid.

with a rich white cloth. When the deacon arrives at the lectern, he places upon it the book, open at the beginning of the *Exsultet.* He incenses the book with three double swings,[18] as he would at the beginning of the Gospel. Then, walking to his right around the Paschal Candle, he incenses it with single swings. He returns the thurible to the thurifer and returns to the lectern. Without signing the book and with hands joined,[19] he sings the *Exsultet.* While the deacon incenses the Paschal Candle, the bishop's mitre is removed and the bishop stands and receives his candle. All stand, holding the lighted candle in their hands until the end of the *Exsultet.* The deacon sings without any pauses until the end, the choir (and all present) singing the responses. When the final *Amen* has been sung, the candles are extinguished. The bishop and all sit. The second assistant deacon takes the bishop's candle, and the first assistant deacon places the mitre on the bishop. The deacon goes to the bench and removes the white dalmatic and stole, and resumes the violet stole and dalmatic. The subdeacon gives the cross to an acolyte and joins the deacon at the bench. The deacon and subdeacon sit and put on birettas. An acolyte removes the white cover from the lectern or places another uncovered lectern in the same position.

The Lessons

When the bishop[20] and all are seated, a lector, with a genuflection to the altar and a bow to the bishop, goes to the lectern (which is no longer covered with the white cloth) and places upon it the book of lessons. He stands in the same position in which the deacon stood, and with hands resting on the book he sings the first lesson. *Deo Gratias* is not said. During the reading of the lesson, all sit and listen.[21] At the 302

[18] SRC, 4057.

[19] "Diaconus nec librum signans, nec scipsuin junctis inanibus incipiet cantare *Exultet,* etc." MM, VI, c. 16, n. «S3.

[20] The bishop does not go to kiss the altar but remains at the throne. *Ephem. Litunj.,* 67 (1953), p. 360, D. HI.

[21] ***EPIIS,*** .Sab. San. 1, 29. It. is not clear whether the lector is to kiss the bishop's hand after he has sung the lesson.

end of the lesson the lector goes to the throne and, kneeling on the top step of the throne, kisses the bishop's hand. lie then descends *in piano* and waits until the *Levate* before he returns to his place. The bishop does not read the lessons nor the Tracts. After the lector has kissed the bishop's hand (toward the end of the Tract), the second assistant deacon removes the bishop's mitre and all rise. The assistant priest[22] (with candle-bearer at his left) holds the book, and the bishop sings *Oremus;* then the first assistant deacon[23] sings *Flectamus genua;* and all kneel for a short time (about the length of a *Pater).* The bishop kneels on a violet cushion. The same deacon sings the *Levate* and all rise. The bishop adds the Oration and all present respond *Amen.* The second lector comes to the lectern and does all as prescribed for the first lector. All sit until the end of the Tract. All is carried out as before, except that the lector goes to his place immediately after he has kissed the bishop's hand. In the same way the third and fourth lessons with their Tracts and Orations are sung.

First Part of the Litany

303 After the last Oration the bishop receives the mitre and the staff and goes to the kneeling-desk in front of the Paschal Candle. He there gives up the staff and, retaining the mitre,[21] kneels. The assistant deacons accompany the bishop and kneel beside the deacon and subdeacon, who kneel near the bishop. (The assistant priest kneels near the kneeling-desk.) All others kneel in their places; and the chanters sing the Litany and all answer. The Litany is not doubled and is sung to the *Propitius esto* exclusively.

The Blessing of the Baptismal Water

304 While the Litany is being sung, preparations are made for the blessing of the Baptismal water on the epistle side in the sight of the people *(in conspectu populi).* When the first

n *Ibid.,* 30.
« *Ibid.*
« *Ibid.,* 32.

part of the Litany is finished, the bishop[15] takes his staff and proceeds to the vessel of water to be blessed. At the right of the bishop will be the Paschal Candle and at his left the subdeacon with the cross. During the blessing of the water, the assistant priest[20] holds the book (or at least stands near it); and the assistant deacons[20] attend the bishop by holding the edge of the cope, handing him the towel, etc. The deacon remains at the bench. The bishop's mitre is removed by the second assistant deacon, and the bishop sings *Dominus vobiscum* and carries out the blessing as prescribed in the *Ordo Hebdomadae Sauciae.*

At the end of the Preface the water, into which the Holy Oils are to be poured, is drawn out of the large vessel[27]* and placed into a smaller one, which the deacon later carries to the font. (The master of ceremonies or the pastor should see to it that it will be sufficient for the year). 305

The bishop receives the mitre[25] and pours the Holy Oils into the water which has been set aside for Baptism, as directed in the *Ordo',* he mixes the Oil with the water and washes his hands, using bread or lemon.[29] He then puts incense into the thurible and blesses it as usual (the assistant priest ministering).

The mitre is removed; the assistant priest holds the book; the bishop sings *Dominus vobiscum* and the Oration, *Omnipotens sempiterne Deus, respice,* in the ferial tone. The bishop receives the mitre from the first assistant deacon, and the assistant priest hands him the censer, *cum osculis.* The bishop then incenses the Baptismal water. Taking the staff, he returns to the throne with his assistants, where he gives up the staff and sits.

« *Ibid.,* 35.
'· *Ibid.,* 36.
27 See fn 3 above.
™ *IÎPHS,* Sab. San., I, 39.
29 If Baptism is to bo administered, the bishop puts on the white stole and copo when prescribed by the rubrics. The bishop may have another priest perform the first part of the ceremony on the previous morning. *llPUS, ibid.,* 40. He may, if he wishes, return to the throne and have another priest perform the Baptism. At the *Accipe lamp· padcm, clc.* the Paschal Candle is used.

306 The Baptismal water is carried to the font at this time as follows: Two acolytes with joined hands precede; they are followed by four clerics, and then the deacon who carries the water. (If it is more convenient, it is carried by two of the clerics, and the deacon follows). When the deacon arrives at the font, he pours in the water; and all return to the sanctuary in silence. In the meantime the subdeacon and the clergy remain in their places. *Sicut cervus* is sung while the water is being carried to the font.

In preparation for the renewal of the Baptismal Promises, the faldstool is placed before the Paschal Candle; and the candles are lighted which will be held by all the clergy and people, but not by the bishop and his ministers.

Renewal of Baptismal Promises

307 Shortly before the deacon and the clerics return to the sanctuary, (if there has been no Baptism) the second assistant deacon removes the mitre, and the bishop changes the violet stole and cope for a white stole and cope. He then sits and receives the precious mitre from the first assistant deacon. With the assistance of the assistant priest, he puts incense into the thurible and blesses it in the usual way. The bishop stands, receives the staff, and between the assistant deacons proceeds to the Paschal Candle, where he gives up the staff. He receives the thurible from the assistant priest and, walking around the Candle to his right,'0 incenses it.

The bishop retains his mitre'1 and takes the staff. Either seated on the faldstool or in the ambo, he reads in the vernacular "On this most sacred night, etc." and leads the people in the renewal of the Baptismal Promises. After the words, "as our Lord Jesus Christ taught us to pray," the staff bearer takes the staff and the mitre is removed; the bishop, standing with hands joined, recites with the people the *Our Father.* Resuming the mitre, he concludes "and may Almighty God, etc." and the people answer "Amen."

,0 Waitot J. Schmitz, *Holy* H'cefc *Manual for Priesls* (Milwaukee, 1956), p. 168; Frederick R. McManus, *The Riles of Holy Week* (Patterson. 1936), p. 99, in 71

« *RPHS,* Sab. San., I, 48.

The bishop then receives the sprinkler from the assistant priest and sprinkles the people with the newly-blessed water. All extinguish their candles.

The assistant deacons stay at the side of the bishop throughout; if he ascends the ambo they stand near by, and accompany him back to the altar after he has sprinkled the people. During the renewal of Baptismal Promises, the deacon and subdeacon stand behind the assistant deacons at the faldstool or ambo.[31]

After sprinkling the people the bishop takes his staff and returns to the altar; there all make the proper reverence and go to the secretarium (or sacristy, if convenient) and prepare for Mass. At the same time, the chanters continue the Litany and all answer as before. During this latter part of the Litany, the violet antependium is removed from the altar; the violet covers are taken from the throne, the credence, and the kneeling-desk. The altar is prepared for Mass; flowers are brought, candles are lighted, etc. The Paschal Candle is placed on the large stand at the gospel side.

Vesting for Mass

When the bishop arrives at the secretarium or at the place where he is to prepare for Mass, the second assistant deacon removes the initie; the first assists the bishop in removing the cope and receives the ring from the bishop and gives it to the assistant priest. The bishop washes his hands, the assistant priest ministering the towel. The assistant priest and deacons then go to remove their violet vestments and put on white vestments for Mass. The deacon and subdeacon have put on all their white vestments for Mass except the maniple, and now they take the place of the assistant deacons at the side of the bishop." The deacon and subdeacon vest the bishop in white tunic, dalmatic, gloves, chasuble, and mitre. The assistant priest returns to place the ring on the bishop's linger, and the Subdeacon puts the maniple on the bishop. The deacon and subdeacon put on[32]

32 The bishop puts ou his sandals either in the sacristy or in his house. *JiPIIS,* Sab. San., I, 6.

their maniples. If the bishop is not yet vested, the chanters will not begin the *Kyrie eleison* until the bishop is ready to go to the altar.

The Mass

309 At the solemn *Kyrie* the bishop and the ministers go to the altar as usual. The mitre is removed, and all make the proper reverence. The bishop immediately goes up to the altar; he kisses the altar and the Gospel. The bishop puts incense into the thurible (32) and blesses it. lie incenses the altar as usual. He goes to the throne where he recites the *Kyrie* with his assistants. He intones the *Gloria',* during its recitation the bells are rung," and Mass continues as usual.

310 The bishop does not say the Epistle.[31] When the subdeacon has sung the Epistle, he gives the book to the master of ceremonies. Accompanied by the second master of ceremonies, he goes to the throne (14) and standing before the bishop says aloud *Reverendissime Pater, annuntio vobis gaudium magnum quod est Alleluia,* and kisses the ring. A chanter preintones *Alleluia* which the bishop, standing without mitre, sings three times, raising his voice higher each time. The choir answers *Alleluia* and after the third repetition sings *Confitemini* and *Laudate* to the end as usual; at *Confitemini* the bishop sits, receives the mitre, and reads the *Confitemini, Laudate, etc.* up to the Gospel exclusively. The Gospel is sung as usual, but the acolytes do not carry candles. The Creed is not said; the bishop sings *Dominus vobiscum* and *Oremus* without the Offertory verse. He washes his hands and goes to the altar as at any other Mass. The *Gloria Patri* is said after the *Lavabo.* There is a special *Communicantes* and *Hanc Igitur.* The *Agnus Dei* is not said, nor is the *Pax* given, nor is the first Communion prayer said—*Domine Jesu Christe.* There is no *Confiteor, etc.,* before the Communion of the people.

ss "Sacrae imagines Sabbato Sancto ad *Gloria in Excelsis Deo,* si coinmode fieri potest, vel post officium ejudem diei discooperiendae sunt." SRC, 1248. See *IIPHS,* Sab. San., II, 4.

›‹ *IiPIIS, Instructio* SRC, Nov. 16, 1955, n. 6.

311 After the «ablutions he washes his hands and returns to the throne. The choir sings *Alleluia, etc.* with psalrn 150, *Laudate.* Meanwhile all sit. The bishop sits with mitre (and he may read the antiphon and the psalm from the *Ordo).* When the choir has repeated the antiphon, the bishop's mitre is removed and all rise. *Et valde inane* is preintoned for the bishop (188). He intones the antiphon, sits, receives the mitre, puts incense into the thurible and blesses it, the assistant priest ministering. The bishop rises, makes the sign of the cross at the intonation of the *Benedictus,* and takes the pastoral staff and goes to the altar. The deacon[35] removes the bishop's mitre at the foot of the altar. The bishop goes up, kisses the altar and incenses it as usual. The deacon and the subdeacon assist the bishop at the incensation of the altar. The bishop returns to the throne and gives up the staff. He is incensed by the assistant priest. The mitre is removed, and the bishop again receives the staff and stands holding the staff until the repetition of the antiphon. At the repetition of the antiphon he sits with mitre (without staff). At the end of the antiphon he takes the staff and goes to the altar. During the *Benedictus* the deacon[36] incenses the choir. The bishop kisses the altar and continues the Mass and gives the Blessing as usual, but the Last Gospel is not said. Immediately after the Blessing, the Indulgences are published; and the bishop returns to the secretarium, divests, and leaves the church as usual.

312 The bishop is not bound to celebrate Mass again on Easter;[37] but if he is not going to celebrate another Mass or if he considers it more opportune now, he gives the Papal Blessing after this Mass instead of the usual Blessing. If he is to give the Papal Blessing, he returns to the throne, sits, and receives the gloves. The function continues as described in no. 55.

ss **DHPP, III,** 116; Moretti, 1894.
se Moretti, 1894.
« *RPit'S, Instructio* SRC, Nov. 16, 1955, n. 21.

CHAPTER X

The Assistance of the Bishop On The Last Three Days of Holy Week

Articie I

HOLY THURSDAY

313 If it is impossible or very diflicult for the bishop to celebrate the Mass of the Chrism on Holy Thursday, the function should be performed by an auxiliary or visiting bishop. In this case the Ordinary should abstain from assisting at this functionl so that it may be carried out more smoothly and conveniently, since it is already complicated and long enough.

If the bishop assists at the evening Mass, as he should if he does not celebrate the evening Mass, he assists vested in cope and mitre. Since all the priests present should wear stoles, the bishop should also; but he may not wear the stole over the *cappa?* hence he must assist vested in cope and mitre.

The bishop§ should perform the washing of the feet as described above (268). lle is assisted by the assistant deacons, while the assistant priest takes his place in choir. The celebrant and his assistants sit at the bench.

If the Ordinary (or any consecrated bishop) receives Holy Communion at this Mass, he does so before the deacon and subdeacon.

l MM, VI. o. 14, art. 3, n. 2.

- "Notum est tum ex Pontificali tum ex pluribus S. R. C. Decretis, non licere stolam super mozettam imponere." MM, 111, c. 12, n. 39 nota; John Nainia, *Costume of Prelates,* rev. ed. (Baltimore, 1926), pp. 72 and 231; Nabueo, *Pont. Rom. Expositio,* Vol. I, n. 137, fn 91; SRC, 3059, 23.

§ *RPHS,* Fer. V, III, 2.

4 Moretti. 1757, X ami 1727, I, 5; DHPP, III, 125; See also *RPHS,* Fer. VI, II, 8.

The *Hilus Pontificalis Hebdomadae Sanctae* says that it is proper for the bishop to carry the Blessed Sacrament in procession to the altar of (he Repository. He i- assisted by the deacon anil subdeacon, while the celebrant takes off his Mass vestments and joins the clergy in choir dress. The assistant priest, and the assistant deacons take their regular places among the clergy.

All is carried out as described above, i. e. as when the bishop has celebrated the Mass (271, IT.). In this case the bishop also performs the stripping of the altars.

Article II

GOOD FRIDAY

Preliminary Note: The bishop sits on his throne as usual, but today it is without ornament, lie uses neither cushions nor bugia. The bishop does not wear the ring, he blesses no one, nor does he receive the kiss of the hand. No one makes a reverence to the bishop unless he approaches the bishop or passes immediately in front of him. 314

The celebrant and his ministers should be at the bench before the arrival of the bishop. The bishop is vested in *cappa magna,* but he carries the train folded on his left arm. The archbishop does not have the cross carried before him. When the bishop arrives, he does not bless the celebrant; but the celebrant rises and joins the bishop at the altar, and there on the left of the bishop makes a reverence (bow) to the altar and kneels.6 The bishop prostrates (kneels) at the faldstool, the assistant deacons kneel behind the bishop, and the deacon and subdeacon kneel behind the celebrant. They kneel for about the space of a *Miserere;* and when the master of ceremonies gives the sign, the celebrant rises while the bishop and all the others remain kneeling. The celebrant stands *in piano* at the left of the bishop with hands joined, and in the ferial tone ho sings the Oration from the book held by an acolyte.

6 *RPHS,* Eel·. V, 111, 3.

f) *RPHS,* Ker. VI. II, 1.

When the Oration is finished, the bishop rises and all make a reverence to the altar. The bishop ascends the throne. The celebrant and his assistants go to the bench. If the celebrant should be a bishop, he sits on the faldstool which is placed on the epistle side in such a manner that it faces the gospel side. His assistants sit near him.

All is carried out as in the *Ordo Hebdomadae Sanctae;* and the bishop stands, sits, and kneels as prescribed for the choir. He wears the biretta when seated except during the adoration of the Cross.

Before the singing of the Passion, the bishop who remains seated says to the chanters of the Passion: *Dominus sit in corde, etc.;* but he does not make the sign of the cross, nor does he permit them to kiss his hand.

After the unveiling of the Cross the bishop sits without biretta, and his shoes[7] are removed by the *scutiferi* (master of ceremonies) if it can conveniently be done. He goes to adore the Cross between the assistant deacons, and he does so before the celebrant. It is proper that all stand while the bishop adores the Cross. The bishop returns to the throne, and his shoes are put on. During the adoration of the Cross the bishop sits without covering his head. The bishop does not recite the *Improperia.*

When the Blessed Sacrament is brought from the Repository, the bishop's zucchetto is removed and the bishop kneels at a kneeling-desk placed on the gospel side. If it were placed in the center, it would cause confusion at the communion of the clergy. He remains kneeling until Holy Communion.

At Communion time the bishop[8] will put on a violet stole if he is to receive Holy Communion. In this case, by way of exception[9] he may put on the stole over the *cappa.* He receives the Holy Communion, kneeling on the edge of the platform, immediately after the celebrant and before the deacon.[10]

7 Since the bishop is no longer permitted to put on his sandals in the church, some, especially in America, prefer not to remove their shoes at this time. After consulting the master of ceremonies, the bishop should make a decision for his diocese.

8 *RPHS,* Fer. VI, II, 8.

9 See in 2 above

After the distribution of Holy Communion, he returns to the throne where he stands while the celebrant sings the Thanksgiving Prayers.

Compline is recited as it is when the bishop has celebrated the function.

Article III

HOLY SATURDAY — THE EASTER VIGIL

The *Ritus Pontificalis Hebdomadae Sanctae* supposes that, if the bishop is present at the Easter Vigil, he himself performs all the ceremonies but may, if he prefers, assist at the Mass in cope and mitre.

After the renewal of the Baptismal Promises, the celebrant and his ministers retire to the sacristy to vest for Mass. The bishop, retaining his mitre, kneels at the faldstool in front of the altar for the latter part of the Litany.

In the meantime, the Paschal Candle is put on its stand, the altar is prepared for solemn Mass, the candles are lighted, relics and Howers are brought to the altar. The violet coverings are removed from the throne.

When the Litany is finished, the bishop makes a reverence to the altar and returns to the throne, while the celebrant, preceded by acolytes with joined hands, approaches the altar. The celebrant and his ministers make a reverence to the bishop and to the altar. Immediately without saying any prayers the celebrant and his ministers ascend, and the celebrant kisses the altar as usual.

The bishop seated at his throne puts incense into the thurible and blesses it. The thurifer carries it to the deacon, and Mass proceeds as usual except in those things here mentioned.

HPIIS, Fer. VI, II, S.

After the subdeacon has sung the Epistle, lie approaches the throne, makes a reverence to the bishop, and in a loud voice says (or sings): *Reverendissime Pater annuntio vobis, etc.* He then kisses the bishop's hand and returns to his place.

The bishop rises with mitre, and the celebrant sings the *Alleluia* three times, elevating his voice each time; and all answer in the same tone.

After the distribution of Holy Communion and the usual ablutions the choir sings the antiphon and psalm for Lauds. At the intonation of the antiphon to the *Benedictus,* the bishop rises with mitre and immediately sits again. He puts incense into the thurible and blesses it. During the singing of the *Benedictus,* he stands without mitre, holding the staff with both hands; but he does not hold it while he is being incensed.

After the singing of the *Ite Missa est* with its *Alleluia,* the bishop gives the Blessing as usual, and the Indulgences are published. The Last Gospel is omitted, and all go in procession to the secretarium or sacristy.

If the bishop is not going to celebrate Mass on Easter or when for pastoral reasons he considers it more opportune to do so now, he may impart the Papal Blessing with the Plenary Indulgence at the end of this function. In this case the Blessing at the end of the Vigil Mass is omitted.

APPENDIX TO ARTICLE III

Assistance of the Bishop, in *Cappa Magna,* at the Easter Vigil

316 Since the *Ritus Pontificalis* makes no provision for the case where the bishop does not conduct the Easter Vigil services, this is added by the way of an appendix and is based on general principles. If the bishop wishes to assist at the Mass in cope and mitre, he vests while the celebrant vests; and the Mass is carried out as above.

The bishop, vested in *cappa,* follows the celebrant to the place where the new lire is to be blessed and stands in such a position that he does not obstruct the view of the faithful. When the thurifer has placed the blessed coals or charcoal into the thurible, he goes to the bishop who puts in incense and blesses it as usual; but the celebrant incenses the tire.

Immediately before the procession of the Paschal Candle, the bishop again puts incense into the thurible and blesses it. In the procession the bishop walks immediately behind the celebrant. All kneel at the *Lumen Christi,* the bishop kneeling on a violet cushion placed before him by the master of ceremonies. Both the celebrant's candle and the bishop's candle are lighted at the first *Lumen Christi.*

Arriving at the sanctuary, the bishop ascends the throne and again puts incense into the thurible. He blesses the deacon, using the words in the *Ordo* and signing him. but the deacon does not kiss the bishop's hand. During the *Exultet* the bishop stands holding his lighted candle.

After the *Exultet* the bishop gives up his candle and is seated. The lessons are sung by the lector at the lectern placed before the Paschal Candle, and at the end of each lesson the lector approaches the throne and kisses the bishop's hand.‖ The bishop does not read the lessons nor the Tracts at the end of the second, third, and fourth lessons.

‖ It is not clear from the rubrics whether the lector is to kiss the bishop's hand after he has sung the lesson.

The bishop stands for the *Oremus,* kneels at the *Flectamus genua* with the rest. The bishop neither sings nor reads anything, but listens.

After the last Oration the bishop kneels at the kneeling-desk for the Litany. If it is placed so that it faces both the Paschal Candle and the altar, then the celebrant kneels at his left, the assistant deacons or chaplains near the bishop, and the deacon and subdeacon near the celebrant. If the kneeling-desk is placed on the gospel side facing the Paschal Candle, the celebrant kneels near the bench with the deacon and subdeacon.

After the conclusion of the first part of the Litany, the bishop returns to the throne and there, standing (without biretta), assists at the blessing of the Baptismal water. He may remain at the throne and sit during the procession to the font; if he joins in the procession, he walks after the celebrant. In any case before the procession begins, the bishop puts incense into the thurible and blesses it as usual.

During the renewal of the Baptismal Promises, the bishop stands holding the lighted candle. He kneels at the kneeling-desk during the latter part of the Litany.

318 During the Mass, all is carried out as in nos. 114, fï; but since there are no prayers at the foot of the altar, he returns to the throne at the end of the Litany, i. e. during the *Agnus Dei.* He sits with biretta and puts incense into the thurible which is then carried to the celebrant.

After the Epistle the subdeacon approaches the throne, and in a clear voice says *Reverendissime Rater, annuntio vobis gaudium magnum, quod est Alleluia,* and kisses his hand. The bishop takes off his biretta and rises, and the celebrant sings the *Alleluia.* After the third repetition the bishop sits and says the *Confitemini, etc.* from the *Ordo.* Neither the bishop nor the celebrant reads the Epistle and Gospel. During the *Benedictus* antiphon the bishop sits with biretta and puts incense into the thurible and blesses it. The bishop is incensed after the celebrant with three doubles by the assistant priest. He sits during the repetition of the antiphon.

CHAPTER XI

Procession on St. Mark's Day and on Rogation Days

By order of the bishop, notice of the procession is given to all the secular and regular clergy and, where it is the custom, to confraternities. At the appointed time all assemble in the cathedral church. The bishop puts on amice, alb, cincture, pectoral cross, violet stole, cope, and plain or gold-cloth mitre. The regular clergy are clad in the garb of their order; the secular clergy wear surplices, except canons who wear vestments (chasubles, dalmatics, and tunics). The deacon and the subdeacon wear violet dalmatic and tunic respectively. *Exsurge, etc.,* is intoned by the chanter. All stand; the bishop without mitre.[1] When the chant ceases, the bishop kneels, with mitre, at the faldstool, and the others with heads uncovered at their places. The Litany is now sung. Only the first five invocations are doubled. The other invocations (beginning with *Pater de coelis Deus')* are not doubled.[2] After *Sancta Maria* the procession advances in the order described below. The bishop, with the pastoral staff in his left hand and blessing the people with his right, walks last between the deacons.[3] The singing of the Litany is continued during the procession. If necessary, the Litany, in whole or in part, is repeated; or the Penitential psalms are said.

319

1 MM, VI, c. 18, art. 1, nn. 33, 37.

2 Even in procession the invocations of the Litany are not doubled. *NRC,* 82.

3 The *Cacremonialc* observes that if there is a custom in the place of carrying a sacred relic or image, the custom should be maintained. The relic is incensed and carried by the bishop. The pastoral staff is carried by the staff-bearer with both hands, before the bishop.

Order of Procession[4]

320 1. Cross-bearer in surplice, between two acolytes with lighted candles, or banner-bearer.

2. School children: boys, girls?

3. Religious societies of men, of women? with their banners.

4. Lay choirs.

5. Religious (Brothers).

6. Regular clergy, preceded by their cross-bearer.

7. Thurifer.

8. Subdeacon[7] cross-bearer, between two acolytes with lighted candles.

9. Diocesan clergy: o) seminarians; b) choir of clerics; c) assistants, chaplains, parish clergy (all two by two), *digniores ullimi.*[8]

10. Bishops and prelates who are vested in cope and mitre (paraît).

11. Assistant priest and deacon of the Mass.

12. The bishop, between the assistant deacons, holding the staff in his left hand and blessing the people with his right.

13. Inferior ministers: staff-bearer, mitre-bearer, book-bearer, candle-bearer.

14. Prelates, not vested in cope and mitre, *digniores primi.*

15. The laity (men first) who are not in confraternities.

• This order may be observed also on other occasions.

5 “Primo pueri, deinde puellae.” Wapelhorst, 119; et al.

6 "Rituale requirere, ut in Processionibus post Clerum viri a foeminis separation incedant; ceterum quoad modum et locum eundi Rituale nihil statuisse." SRC, 797.

7 “Crux defertur per subdiaconum assistentem, vel per clericum superpelliceo indutum." Wapelhorst, 419.

« DHPP, III, 226, 11.

When the procession arrives at the church which it is customary to visit, the clergy of that church, vested, meet it outside the door and accompany the bishop and the clergy to the sanctuary (172).[9] The prescribed antiphons, versicles, and Orations are said; the Rogation Mass is sung either by the bishop or by a priest, with the usual ceremonies. The prayers at the foot of the altar are omitted, as well as the *Aufer* and the *Oremus.* It is to be celebrated as a votive Mass of the II class.[10]* If the patron of the church is St. Mark, the solemn Mass of this saint is sung. 321

If it is deemed preferable to celebrate the Mass in the cathedral, the chanters sing the antiphon and the versicle of the Blessed Virgin and of the (titular) saint, and the bishop adds the proper Orations, after which the procession returns to the cathedral.[11] The same rite, but with less solemnity, should be observed on the three Rogation Days and on the occasion of other processions similar in character.

9 "Episcopo aspersorium inore solito porrigendum est." DHP*P,* III, 204.

10 *NRC,* 346.

11 If a sacred relic or image is carried, the proper antiphon, versicle and Oration are sung as soon as the procession returns to the *Matrix Ecclesia.* The relic is incensed and the bishop, with mitre, gives with it the triple benediction.

BISHOPS IN PROCESSION

NOTE - For processions bishops vest in amice, cope, and mitre. As a general rule, the color of the copes should correspond with the vestments of the celebrant. If the celebrant wears the precious mitre, the bishops may wear either gold-cloth or plain white silk mitres. In presence of the Pope, cardinals use white silk and bishops plain linen mitres. In a provincial council the archbishop wears the precious mitre, bishops wear gold-cloth, and abbots plain silk or linen mitres. DUFF, I, 146. 322

CHAPTER XII

Mass and Procession on the Feast of Corpus Christi[1]

Article I

PREPARATIONS

I. At the High Altar

323 1. The crucifix and six wax candles, lighted. (Flowers, but no reliquaries.)

2. At least six additional wax candles to be lighted at the *Sanctus,* or toward the end of Mass.

3. White antependium.

II. On the Credence

1. The monstrance (light in weight) covered with a white veil, and the lunette with host to be consecrated during Mass.

2. Benediction veil (white).

3. Two copies of the *Rituale Romanum,* for the psalms or hymns to be said by the bishop and the assistant deacons during the procession.

4. Wax candles in sufficient number for the clergy, and an ornamented candle for the bishop to be carried by his chaplain.[2]

[1] "Hac vero Dominica (infra Octavam Corporis Christi) peragatur solemnis Processio cum SSmo Sacramento, praescripta in *Cacrcm. Episcoporum,* lib. 11, c. 33." SRC, 4273; "De consensu tamen Ordinarii fleri potest etiam ipso die festo." S. C. Cone., 3 Maj. 1912, in Λ/IS, 4 (1912), p. 341.

If the procession is held within eight days (formerly called the octave), two Masses of the Bl. Sacrament may be celebrated as votive Masses of the 11 class.

[2] MM, VI, c.23, art. 2, n. G.

5. White cushion.
6. The precious mitre and (near the credence) the pastoral staff.
7. Cards for the Indulgences, to be published after the procession.

III. In the Sanctuary

1. Kneeling-desk for the bishop.[3]*
2. White canopy for the procession.
3. Four lanterns with wax candles.

IV. In the Sacristy

1. Vestments for the assistant priest, the assistant deacons,' and the officers of the Mass.
2. Two thuribles and boats.
3. Eight torches.

All the preparations mentioned under no. 110. The vestments for the bishop (white cope, etc.) will be placed in the sanctuary or in the sacristy. They are prepared in the sacristy if the bishop assists at the Mass in *cappa magna* or mozetta. The *Caeremoniale* directs that the bishop assists at the Mass in cope and mitre.

Article II

FUNCTION

The bishop goes to the church (21) and assists at solemn Mass, sung by the *dignior* of the clergy.[6] Two hosts are consecrated. The ceremonies fully explained under no. 111 are observed. After the Elevation the master of ceremonies arranges the procession.[6] When the celebrant

[3] Another kneeling-desk is prepared at the altar of the Blessed Sacrament if distinct from the high altar.

[4] SRC, 3728, 3; 2526; 2528.

[6] *CE*, II, 33, 15.

[6] *CE*, I, 33, 17. If the number of the confraternities and of the clergy is small, the procession forms toward the end of Mass.

has consumed the Precious Blood, he places the lunette with the Sacred Host in the monstrance.7 The monstrance is placed in the middle of the altar, and the ceremonies prescribed *coram SSmo exposito* are observed. The *Benedicamus* is sung; the Blessing and the last Gospel are omitted; hence after the celebrant has recited the *Placea* he kisses the altar, and, having made the usual genuflections, leaves the altar.

Toward the end of Mass, the assistant priest and the deacons8 vest and return to the throne. The bishop, standing without mitre or zucchetto (see fn 7), puts incense into the two thuribles (without blessing), the assistant priest ministering without *oscula.* He takes the pastoral staff, goes to the altar, where he gives the staff to the minister. The bishop genuflects on both knees8 and kneels on a cushion, placed on the lowest step. The bishop receives the thurible from the assistant priest and incenses the Blessed Sacrament.

325 The master of ceremonies places the humeral veil over the shoulders of the bishop, and the second deacon fastens it in front. The first deacon, with the prescribed genuflections, takes the monstrance and hands it to the bishop, who receives it kneeling on the edge of the platform.10 The first deacon genuflects and goes to the right of the bishop. The bishop rises and stands, turned toward the people, between the assistant deacons who hold the edges of his cope. The chanters intone the *Pange lingua, etc.* Walking under the canopy, the bishop recites with the deacons the psalms and hymns prescribed in the *Roman*

7 The monstrance is not covered with a veil. "Ostensoriuin vein operiatur, donec auferatur ab altari." *Rüualc Romanum,* 1915. These words are not in the later editions of the *Rit. Rom.* (since 1925). See also SRC, 2990, 2; Moretti, 2030. Hence the bishop no longer uses mitre or zucchetto until the last Benediction has been given. See 110.131. See also *RPHS,* Fer. V, II, 2S.

8 The first assistant deacon does not wear a stole. SRC, 1030.

9 "Utroque genu." MM. VI, c. 23, n. 88. Favrin, p. 108; et al.

10 MM, V, c. 23. art 2, n. 89, nota, et c. 14, art. 1, η. 170, nota; Moretti, 2047.

liilual. The procession, if it is of considerable length, may halt once or twice;[11] on each of these occasions Benediction may be given.

Order of Procession

1. Cross-bearer (in surplice) or bearer of the banner of the Blessed Sacrament. 326
2. Pupils of school and catechism classes.
3. Lay religious societies. (See no. 320, fn 6.)
4. Lay choirs.
5. Regular clergy, preceded by their cross-bearer.
6. Subdeacon cross-bearer and two acolytes.
7. Diocesan clergy:[12] a) seminarians; *b)* choir of clerics; c) assistants, chaplains, and parish clergy (all two by two), *digniores ullimi; d)* bishops and prelates, vested in copes *(parati).*
8. The assistant priest.
9. The staff-bearer, carrying the pastoral staff (raised from the ground) with both hands.
10. Eight clerics, four on each side but in front of the canopy, carrying torches.[13]
11. Two thurifers, who (walking forward) continually incense the Blessed Sacrament, gently moving the thuribles with the inside hand.

[11] "Etiamsi benedictio cum SS. Sacramento semel tantum in line processionis sit danda, vetustissima tamen consuetudo pluries benedictionem dandi, tolerari potest, eo tamen modo, ut saltem servetur regula Caeremonialis, quod 'non toties pausatio fiat, et benedictio elargiatur, quoties altaria occurrent, sed semel vel iterum.' Quando ad hujusmodi altaria eum SS. Sacramento benedictio populo impertitur, praemitti debet *Tantum ergo* eum versu *Panem fh coelo . . . Allcluja* et oratione *Deus, qui nobis."* *'OAPP,* 111,232.

[12] Priest, deacons, and subdeacons vested in chasubles, dalmatics, and tunics; prelates vested in copes; all with heads uncovered. At least the vested clergy should carry lighted candles. See SRC. 2057.

[13] "Portantes funalia non incedunt a lateribus baldachiui, sed hinc inde, id est ab una et altera parte immediate ante baldaehiuum." D1IPP, III. 225; *CE,* II. 33, 7.

12. The bishop between the assistant deacons, who raise his cope on each side. The bishop and the deacons reciting psalms and hymns walk under the canopy, the staves of which are carried by priests or clerics vested in surplice (cope, if customary) within the church, and by laymen, outside the church, according to custom.

13. At each corner of the canopy a cleric carrying a lantern with lighted wax candle,[11] and at the right of the canopy a chaplain carrying the lighted candle of the bishop.'[5]

14. After the bishop[16] the mitre bearer, holding the precious mitre in both hands.

15. The book-bearer and the candle-bearer.

16. Bishops and prelates who are not *parati,* but vested in rochet and inantelletta *(digniores primi).*

17. Lastly, the laity who are not members of the confraternities or societies; men first.[17]

327 When the procession has returned to the church and the bishop is nearing the high altar, the first assistant deacon kneels (on both knees) *in piano,* adores the Blessed Sacrament, and receives the monstrance.'[3] The bishop

" MM, VI, c. 23, art. 2, n. 49.

[11] *Ibid.,* n. 50.

[16] The train-bearer, if necessary, raises the vesture and the cope of the bishop.

[17] Wapelhorst, n. 423a.

"Post Processioneni. SS. Sacramento reportato ad Altare, . . . Celebrans non debet supremum Altaris gradum ante suppedaneum conscendere, ut Ostensorium . . . Diacono, vel alteri Sacerdoti, si absque Ministris celebraverit, stando porrigat; sed debet in plano ante ultimum Altans gradum consistere, ac tradito Sanctissimo Sacramento . . . genullexioncm simplicem in plano praemittens, utrumque genu flectere in intimo gradu Altaris, sicque genuflexus illic manere, usque dum tempus thuris imponendi adfuerit. Diaconus, aut alius sacerdos, qui post Processionem accipit de manu Celebrantis Ostensorium, . . . genullexioncm utroque genu peragere debet in plano, ante gradus Altaris, et inclinatione capitis Sanctissimum adorare, antequam Ostensorium ... a Celebrante recipiat." SRC, 419S, 13 et 14.

genuflects to the Sacred Ilost and then kneels on a cushion placed on the lowest step of the altar. The deacon ascends, places the monstrance in the middle of the altar, genuflects, descends, and kneels at the right of the bishop. The chanters begin *Tantum ergo, etc.;* at the verse *Venemur cernui, etc.,* all incline. The bishop puts incense into the thurible without *oscula* or blessing (the assistant priest ministering) and incenses the Blessed Sacrament. The chanters sing *Panem de coelo . . . Alleluja.* The bishop without bowing (167, 3) rises and sings the Oration *Deus, qui nobis, etc.* from the book held by the assistant deacons, lie kneels, puts on the veil, and without bowing ascends and gives the triple Benediction as explained under no. 165.

328 The first assistant deacon receives the monstrance and places it on the altar. The bishop genuflects and descends to the foot of the altar, where he kneels on the cushion placed on the lowest step. The master of ceremonies removes the humeral veil from the shoulders of the bishop. The assistant priest ascends to the epistle corner of the altar and publishes the Indulgences granted by the bishop, and he may make also mention of the Indulgences granted by the Pope for those who take part in the procession. The Blessed Sacrament is now placed in the tabernacle, and the monstrance is covered with a white veil (166). The *Caeremoniale* also permits the Blessed Sacrament to remain exposed, and in that event the bishop makes a genuflection on both knees *in piano,* receives the mitre *e conspectu Sanctissimi,* and goes with the clergy to the sacristy where he divests.

329 If the bishop prefers to say the Mass, he should say only a low Mass? After Mass he goes to the throne, removes the maniple and the chasuble, and puts on the cope.

If the bishop, vested in *cappa magna* or mozetta, goes with the procession, he walks alone[2] with uncovered head after the canopy. His candle is carried by a chaplain.

If he assists at Benediction, the following should be observed:

1. If the bishop assists in *cappa magna,* he kneels at the kneeling-desk, which is placed in the middle of the sanctuary. He rises, puts incense into the thurible and, kneeling on the lowest step of the altar, incenses the Blessed Sacrament, and returns to his place. (See no. 168, 3.). The celebrant sings the Oration *Deus, qui nobis, etc.,* and gives the Benediction?

*2. If the bishop assists in rochet and mozetta, he kneels in the choir stall or at the kneeling-desk; and all the ceremonies are performed by the celebrant?

» *CE,* II, 33, 31.

1 "Non infra Diaconos assistere, sed solus incedere debet." Favrin, p. 108; SRC, 2049, 12.

s "Postea Episcopus benedictionem episcopalem nequit impertire." SRC, 3618, 2.

‹ SRC, 2102, 6; 2106, 1; 3110, 21.

CHAPTER XIII

Holy Orders

Article I

GENERAL PREPARATIONS

I. At the High Altar

1. Six wax candles, lighted, even if the bishop celebrates only a low Mass[1] (141). 330
2. The seventh candlestick, if the Ordinary officiates.
3. Antependium of the same color as the bishop's vestments.
4. Gold-cloth mitre. The precious mitre also is used if the Ordination takes place *Exira Tempora* or on the Ember Saturday within the Octave of Pentecost.
5. The pastoral staff near the gospel corner.
6. *Pontificale Romanum,* Vol. I. If only one candidate is to be ordained, *Pont. Romanum* Vol. III (Appendix) is used.
7. Missal for the bishop, with the card containing the *Oratio,* the *Secrcta,* and the *Poslcommunio pro Ordinandis* to be added under one conclusion to the respective prayer of the day. (These prayers are also in the missal.)
8. Canon.
9. Bugia with wax candle, lighted.
10. Vestments[2] for the bishop: chasuble, gloves, dalmatic,

[1] If the Ordination Mass is of the *pria,* as on Saturday in Einber Week, neither flowers nor relies are placed on the altar.

[2] The stockings and sandals are put on in the sacristy, or in the bishop's house. See no. 20, fn. 11. The bishop wears all the vest-

tunic, stole, (pectoral cross,) cincture, all) and amice; all covered with a cloth of the same color as the vestments. (*Pallium,* if the metropolitan officiates.)

II. At the Altar of the Blessed Sacrament

1. Kneeling-desk.
2. Six candles, lighted.[3]

III. On the Credence

1. Chalice, prepared for Mass as usual.
2. Hosts in sufficient number for the *Ordinandi.*
3. Cruets for Mass.
4. Gospel book[4] with the bishop's maniple.
5. Communion-cloth or paten.
6. Ewer, basin and towels.
7. Linen gremial and tray for the offering of the candles.
8. Copy of the *Pontificale* for the archdeacon with a list of names[4] of the *Ordinandi,* mention of dispensations, etc.

IV. In the Sanctuary

1. Kneeling-desk (with cushions), draped according to the color[6] of the vestments worn by the bishop.
2. Faldstool for the bishop.
3. Chairs for the *Ordinandi*[7] and for the visiting clergy.

ments that he would use at a Pontifical high Mass, even if he celebrates only a low Mass. For a reasonable cause the bishop may dispense with the use of the tunic and dalmatic under the chasuble. *NRC,* 134.

[3] These candles may be extinguished after the bishop's adoration, but should be lighted again liefore the end of the Mass.

[4] The bishop kisses the text of the Gospel (after *Aufer a nobis, etc.)* also at low Mass, when he confers Sacred Orders.

[5] *Domnus* is not prefixed to the name; for Religious: *Frater N., professus Ordinis* .V. Wapelhorst, n. 393, 5; DHPP, III, 365.

[6] When white or red vestments are used, the kneeling-desk may be draped in green. See no. 20.

[7] A combination folding-chair and prie-dieu may be used.

REMARKS

1. For Pontifical Mass the Preparations set forth elsewhere (20) must be made. For loxv Mass, see nos. 135 and 141.

2. A special carpet for prostration should be at hand, at least where the sanctuary floor is of tile or marble.

3. An instruction on the ceremonies with a rehearsal of certain parts, such as the touching of the instruments, the *Pax,* etc., should take place before the ceremony and, if possible, be conducted by the master of ceremonies.

Article II

SPECIAL PREPARATIONS

PRELIMINARY REMARKS

1. One surplice, one tunic, one dalmatic, will suffice for all. In that event the vestment is placed on each candidate successively. 331

2. The vestments of the *Ordinandi* should be of the same color as the vestments of the bishop (if possible). SRC, 3832, 6. If one alone is ordained, the vestments, according to *Pont. Rom.* III (Appendix), are white for subdeaconship, deaconship, and priesthood.

3. At a convenient place a credence should be prepared with bread, lemon, (warm) water, and towels for the *Ordinandi.*

4. The linen cloth used to bind the hands should be washed by one in Major Orders, and the water should be poured into the sacrarium.

Order Conferred	Special Preparations	Vestments	Responses
Tonsura	Scissors. Plate. Gremial (linen).	Surplice(overleft arm). Lighted wax candle (in right hand).	*Ordinandus* says with the bishop: *"Dominus pars haere·ditalis meae cl calicis mei: tu es Qui restitues luurrdilah tn meani mihi."*
Ostiariatus	Keys of the church, or sacristy. Bell, neai church door.	Surplices. Candle.	
Lectoratus	Missal, or Breviary, or Bibb·.	Surplice. Candle.	
Exorcistatus	Pontifical, or Missal.	Surplice. Candle.	
Acolythatus... .	Candlestick with wax candle, (unlighted). Empty cruet (one, or two).	Surplice. Candle.	*Amen,* after touching the candle, and after touching the cruet.
Subdiaconatus	Empty chalice with bare paten. Book of Epistles, or Missal. Cruets with wine and water. Plate and towel. Chalice with wine and purificator. Carpet for prostration.	Amice (loose about the neck), alb, cincture, and over left arm maniple and tunic. Lighted wax candle (in right hand).	*Amen,* after receiving amice; after maniple; after tunic; after touching the Irook.
Diaconatus	Book of Gospels or Missal. Chalice with w inc and purificator. Carpet for prostration.	Amice, alb, cincture, maniple; over left arm stole and dalmatic. Lighted wax candle (in right hand).	A/nen, after receiving stole; after receiving dalmatic; and after touching the book.
Presbyteratus	Chalice w it h wine, mixed with a few drops of water, and upon it paten with host. Oil of Catechumens and linen gremial. Bread, lemon, cotton for bishop and also for *Ordinandi.* Ewer, basin, and towels. Chalice with wine and purificator. Carpet for prostration.	Amice, alb, cincture, maniple, stole (over left shoulder). Linen cloth for binding hands, attached to cincture. Chasuble (folded in back) over left arm. Lighted wax candle (in right hand). Stoles for priests at the imposition of hands (same color as vestments of *Ordinandi.)*	*Deo (ifalias,* after receiving the chasuble. At unction of hands: *Ponderare . . . benedictionem.* R. *Amen.* *Ul ... Chridi.* R. *Amen.* After touching the chalice: R. *Amen.* At the promise of obedience: R. *Promitto;* and after *Pax Domini* ... R. *Amen.*

Article III

TIME FOR CONFERRING HOLY ORDERS 332

Order Conferred	Saturday in Ember Week	Saturday before Passion Sunday	Holy Saturday
Tonsura	After Kyrie.	After Introit.	After Kyrie.
Ostiariatus	After I. Lesson.	After Kytic.	After Gloria.
Lectoratus	After II. Lesson.	After Kyrie.	After Gloria.
Exorcistatus	After HI. Lesson.	After Kyrie-	After Gloria.
Acolythatus	After IV. Lesson.	After Kyrie.	After Gloria.
Subdiaconatus	After V. Lesson.	After Collect, before Epistle.	After Collect, before Epistle.
Diaconatus ...	After Epistle.	After Epistle.	After Epistle.
Presbyteratus	Before last verse of Tract. (Before last verse of Sequence on Saturday before Pentecost.)	Before last verse of Tract.	Before last vt-i- of Tract.

Order Conferred	Extra Tempora
Tonsura	After Introit, if there is no Gloria. Vfter Kyrie, if the Gloria is said.
Ostiariatus Lectoratus Exorcistatus Acolythatus	After Kyrie, if there is no Gloria. After Gloria, if the Gloria is said.
Subdiaconatus	After Orations (before Epistle).
Diaconatus	Aftei Epistle.
Presbyteratus	Before the last verse of the Tract, Gradual, Alleluja, or Sequence.

REMARKS

333 1. The days appointed for the conferring of Holy Orders are Saturdays in Ember weeks, Saturday before Passion Sunday I *(Sitientes)* and Holy Saturday. On Holy Saturday the Mass is of the Vigil; on the other Saturdays the Mass is of the *feria,* even if a feast of the 1 or II class occurs (NRC, 300). Outside the days prescribed (called *extra tempora)* the Mass is of the feast or Sunday. In all these cases the Oration for the *Ordinandi* is said under one conclusion with the principal Oration§ (NRC, 447). In all these cases the only commemorations permitted are the privileged commemorations. All other commemorations are omitted. *(NRC,* 448).

2. Any Order may be conferred during Mass on the following days: Ember Saturdays, Saturday before Passion Sunday I, and Holy Saturday. For a grave reason Major Orders may be conferred on any Sunday or Holyday of Obligation. Tonsure may be given on any day, at any time, in any sacred place, even in a private oratory. Minor Orders may be given in the forenoon, during or outside of Mass, on any Sunday or on any feast of the III class (Can. 1006, *CIC).* According to Can. 978, 3, *CIC.* a candidate may receive only one Major Order on the same day; no candidate may receive Tonsure and a Minor Order on the same day; nor are all the Minor Orders to be conferred on the same person on the same day.

§ When Ordinations take place on Ember Saturday, the Oration (or the *Ordinandi* is added to the Oration that immediately precedes the Epistle. Likewise on these Ember Saturdays all five Lessons that precede the Epistle must be said, although four may be omitted in other non-conventual Masses. *ARC,* 468. Moreover, as often as the *I'brtamus grnua* is to be said, the bishop says *Oremus,* the deacon (first assistant deacon or chaplain) says *Flectamus genua,* and all kneel with the bishop for a short time (e.g. the length of a *Pater),* and the same deacon says the L *rate·,* all rise and the bishop continues with the Oration. *NRC,* 440.

Article IV

Special Instructions for the *Ordinandi*

The *Pontifical* is so explicit on the Rite of Ordination 334 that it would seem superfluous to describe the details of the various functions. It may, however, prove useful to insert the following:

1. All who are to receive subdeaconship must make the Profession of Faith and take the Oath enjoined by the decree *Sacrorum Antistitum* (Sept. 1, 1910). This maj' be done on the eve of Ordination or immediately before the Mass. The Holy Father expressly mentions that each candidate should previously receive and carefully read a copy of the Profession of Faith ami of the Oath.[9]

2. All who are to be advanced to Major Orders must make a declaration and an Oath stating that they are free and understand the obligations that they are about to undertake.[10]* Those ordained for the diocese must make it before each of the Major Orders.[11]

The members of religious communities make a similar declaration—but only before Subdiaconate.[12] In commun-

9 "Clerici majoribus ordinibus initiandi; quorum singulis antea tradatur exemplar tum professionis fidei, tum formulae edendi jurisjurandi ut eas accurate praenoscant, adjecta violati jurisjurandi. ut infra, sanctione . . .

"Professionis fidei, quam diximus, editique jurisjurandi documenta, peculiaribus in tabulis penes Curias episcopales adserventur ... Si quis autem, quod Deus avertat, jusjurandum violari' ausus fuerit, ad Sancti Officii tribunal illico deferatur." Motu Proprio Pii PP. X, *Sacrorum Antistitum,* in A.4.S, 2 (1910), p. 669.

10 For the instruction of the Congregation of the Sacraments, Dec. 27, 1930 and the formula, see .1.1.S, 23, 120, in Buscarcn, *CLD*. I, 163 11. *The Archabbey Press* has published a 4-page folder, containing the Profession of Faith, the Oath, etc. It is printed on high-grade ledger paper (7x1 OH) ready for the candidate's signature.

n *Ibid.*

12 For the Instruction of the Sacred Cong, of Religious, Dee. 1, 1931, and for the formula, see .4.45,24,74 in Bouscaren, *CLD,* I, 473 IT. Regarding the formula, see fn 10, above.

ities where solemn vows are made, this declaration and Oath are made before the Profession of solemn vows.[13]

3. All who are to be ordained *titulo Servitii Dioeceseos* must sign a promise to remain in the diocese according to the following formula:[14]

"Ego subjectus Dioeceseos N. spondeo et juro postquam ad Sacros Ordines promotus fuero, me fideliter perpetuoque propriae dioecesi inserviturum, et ibi operam meam pro populi salute impensurum esse."

Preparations

a) Table and chair.
b) Copies of the Profession of Faith and of the Oath.
c) Missal or breviary.
d) Pen, ink, blotters.
e) Faldstool for the bishop.

All place the right hand on the missal while saying the last words of the Oath: *Ego idem spondeo, etc.,* or *Have omnia spondeo . . . sic me Deus adjuvet et haec Sancta Dei Evangelia.* All sign their names.

4. At the ordination ceremony the archdeacon calls the *Ordinandi,* saying: *Accedant omnes qui ordinandi sunt.* The *Ordinandi* approach the altar, genuflect, bow' to the bishop (14), and kneel.

5. The archdeacon makes mention of the dispensations, if any. saying: Vt *consuetudinis et virtute facultatis specialis ab Apostalica Sede concessae, Reverendissimus Episcopus nunc quoad (tempora), (interstitia), (aetatem) . . dispensat.* The bishop answers: *Deo gratias.* The archdeacon reads: *Reverendissimus in Christo Pater, etc.,* inserting the name of the Ordinary, even if another prelate officiates.

» *Ibid.*

ll Ex Decreto S.('. Consistorialis *Povlquam* tn 29 Julii, 1909. .1.1,S, 1, Ô86. See Canon 9S1, CZC; regarding the formula, see fn 10, above.

6. lie bow summons the *Ordinandi* for tin- particular Order to which they are to be promoted, ami calls them *mmiinalim: Accedant qui ordinandi .sunt ad tonsuram (ad officium ostiariorum, ledorum, etc.)* X. X., *e.g., Joannes Smith* Each answers in an audible tone: *Adsum,* and advances closer to the altar. After the name of each one who is to be ordained subdeacon, the words *Ad titulum Servitii Ecclesiae* are to be added for the seculars; *Ad titutum Paupertatis,* for religious. When the archdeacon wishes candidates to retire from the altar to their places in the sanctuary, he says: *Recedant in partem qui tonsurati sunt (promoti sunt ad officium ostiariorum, lectorum, etc.).*

7. A genuflection to the Blessed Sacrament (or to the crucifix) and a profound reverence (14) to the bishop are to be made as often as the *Ordinandi* approach or recede.

8. After the bishop has read the Offertory, he sits on the faldstool with the mitre and the linen gremial. The *Ordinali* offer their candles; they approach two at a time, first kiss the candle, then the ring, and offer the candle to the bishop.

9. Two or more *Ordinandi* touch the instruments at the same time; but in the conferring of deaconship, the book is held by each one singly *(Accipe, etc.)* Γη the rite for priesthood, the chalice is touched by each candidate individually (the cup of the chalice with the middle fingers, the paten and the host with the index fingers).

10. After the *Agnus Dei* the bishop gives the *Par* to those in Sacred Orders: to the first of the newly ordained priests, to the first deacon, and to the first subdeacon; the latter gives it to the first acolyte, and so forth. If the number is small, the bishop may give the *Pax* to all in Sacred Orders individually. The *Pax* is received as follows: The newly ordained priest ascends to the platform, places his hands on the altar, genuflects, kisses the altar, bows to the bishop, places his hands under the bishop's arms, and when the bishop says *Pax tecum,* answers: *Et cum spiritu tuo.* Deacons ami subdeacons kiss the altar

with hands joined. At a solemn Mass the *Ordinali* receive the *Pax* after the officers of the Mass.

11. After the bishop has taken the Precious Blood, the newly ordained priests, having kissed the bishop's ring, receive Holy Communion, the form *Corpus Domini, etc.,* being omitted.[14] Fur the others, even for those in Minor Orders,[16] the bishop uses the form *"Corpus Domini nostri Jesu Christi custodiat te in vitam aeternam,"* to which the *Ordinatus* answers *Amen,* kisses the ring, and receives the Sacred Host. Those in Major Orders then proceed to the epistle corner of the altar where the master of ceremonies offers them the chalice containing the wine, from which each one takes a small quantity and returns to his place.

12. After the Blessing[17] the bishop sits with mitre and pastoral staff and enjoins the penance, which the *Ordinati* accept by inclining the head and saying with a low tone, *Libenter. "Nocturnum talis diei"* means that the subdeacons and the deacons are to say the antiphons and psalms of the first nocturn of the office of the feast, *feria,* or Sunday, on which the Ordination takes place, unless another office is designated by the bishop. If, therefore, he does not specify any particular nocturn, the first nocturn of the office given in the Ordo for the day should be said. In the penance prescribed for the newly ordained priests, the bishop does not command three Masses to be said according to his intention, but enjoins three particular Masses that are to be offered. (See no. 335, *Decreta.)*

14 Episcopus communicabit ordinatos ad presbyteratum signum Crucis s. Particul. efficiens, non dicens tamen *Corpus Domini nostri, tic.* MM, VII, c. 3, art. 2, n. 315; SBC, 2089, 4; 3274,2; 3721,1.

16 If Minor Orders only are conferred, the usual form *custodial animam tuam* is used.

11 If Ordination takes place at the Easter Vigil on Holy Saturday, the *Ordinandi* prostrate during the latter part of the Litany (307). *OHS1, Sab. San.,* n 27; the final admonition, which usually takes place after the Solemn Blessing, on this occasion is given before the Blessing. *HP IIS,* SRC. Nov. 16, 1955, *Inslrucho,* n. 15. In regard to having Ordinations at the Easter Vigil, SRC, Feb. 1, 1957, *Ordinatione»* n. 28, says "non convenit".

13. During the ordination service the choir sits, stands, or kneels, accordingly as the bishop does, except tliat during the Litany the choir remains kneeling while the bishop blesses the *Ordinandi.*

14. At the Epistle one of the newly ordained subdeacons reads the Epistle with the bishop; at the Gospel, after saying *Munda cor meum, etc.,* one of the newly ordained deacons reads the Gospel. In a high Mass, he chants the Gospel.

15. The prayers, enjoined by the Holy' Father to be said after low Mass, are omitted after the Ordiantion Mass. *(SRC,* 4035.)

16. When the bishop places his hands on the heads of the *Ordinandi,* he should see to it that there is physical contact.

17. At the unction of the hands, the *Ordinatus* extends the palms of his hands, the small fingers touching each other. The bishop anoints the whole hand and fingers. *(SRC,* 4339.)

18. The *Ordinali* should place their index fingers on the host and paten, at the same time touching the cup of the chalice with the middle fingers, while the bishop says: *Accipe potestatem, etc.* After this they cleanse their hands with bread or lemon and (warm) water, then kneel in the sanctuary in a semicircle, their respective assistant priests kneeling at their right, and offer Mass with the bishop from the *Suscipe, sancte Pater* to the last Gospel inclusively, the Blessing alone excepted.[18]

[18] For a more exhaustive study of the ceremoaies of conferring Holy Orders (Tonsure to Priesthood), see the *Manuale Ordinandorum* by the Rt. Rev. Aurelius Stehle, O.S.B. (Archabbey Press, Latrobe, Pennsylvania, 1929).

S. RITUUM CONGREGATIONIS DECRETA

(Decret. Auth. V., VI., et VII.)

335 *Episcopus* sedens cum mitra et admonens Ordinandos, quoad gestandum baculum, servare debet Pontificale Romanum. 2179, 4.

Episcopus peragere nequit Ordinationes generales extra Cathedralem. 2397, 2.

Ab Episcopo extraneo si Ordinatio peragitur, sede vacante, inhibitio discedendi legenda est nomine Vicarii Capitularis hisce verbis: "Rmus Dominus N. N. hujus Dioeceseos, sede vacante, Vicarius Capitularis deputatus, sub excommunicationis poena praecipit etc." 3593, 1.

In Ordinatione generali Archidiaconus assistens Episcopo debet ministrare detecto capite, non vero cum bireto. 1416; ac debet per semetipsum ducere Ostiarios ad Ecclesiae januam. 1583, 4.

In Ordinatione Clericorum Archidiaconus Tonsurandos invitare potest verbis: *Accedant, qui promovendi sunt ad Tonsuram.* 2682, 2.

Ordinatione completa, Archidiaconus ad Ordinatos dicere potest: *Ad loca vestra* vel similia. 2682, 4.

In Ordinatione generali sufficit, ut unus ex Ordinatis in quolibet Ordine offerat Episcopo cereum accensum. 2883, 4; et toleratur usus, ut una tantum candela accendatur, quae a singulis Ordinatis Episcopo offeratur. 2682, 7.

In Ordinatione unius Subdiaconi si fiat privatim sine cantu, possunt in Altari accendi tantum quatuor cerei; sed in Ecclesia et publica Ordinatione debent accendi septem. 26S2, 8.

In Ordinatione si dici debeat Missa de festo occurrente, Commemoratio Simplicis facienda est: si vero Missa sit de Foria, ut in Sabbatis Quatuor Temporum et Sabbato *Sitientes,* haec Missa nullam admittit Sanctorum occurrentium Commemorationem. 3642, 3.

In Ordinatione, quae Iit Sabbato Sancto, dicendae sunt Litaniae in Missali pro tali die assignatae, additis quae Episcopus proferre debet super Ordinandos post V. *Ut omnibus Jildibus defunctis* etc. 3731,6.

In Ordinatione, Tonsurandi, una cum Episcopo proferunt verba: *Dominus pars* etc., dum tenduntur. 2682, 3.

In Ordinatione non est stricte necessarium, ut Ordinatus ad *Oslianatum* claudat ostium Ecclesiae vel Cappellae cum clavibus. 26S2, 5.

In Ordinatione Lectoris per codicem tradendum intclligitur Missale vel Breviarium vel volumen Sacrae Scripturae. 3315, 5; et Episcopus ad Lectorem dicere potest: *Lectorem siquidem oportet legere ea quae praedicat,* vel *Lectorem siquidem oportet legere i i qui praedicat. Ibid.,* G.

In Ordinatione Acolythi materia Ordinis nequit esse *Rugia* seu Palmatoria loco candelabri. 2194, 4.

In Ordinatione Subdiaconi amictus demittendus est super scapulas postquam impositus fuerit ab Episcopo. 2956, 2.

In Ordinatione, quae iit sine cantu, *Subdiaconi et Diaconi* Epistolam aut Evangelium legere debent cum Episcopo» 2682, 9; 3368, 5

Ordinatio quando confertur sine cantu, novus Subdiaconus, postquam Epistolam legerit, non debet manum Episcopi osculari nec novus Diaconus ante lectionem Evangelii debet ab eo petere benedictionem: Episcopus autem finito Evangelio debet osculari suum proprium Missale. 3006, 5.

In Ordinatione, Subdiaeonis d Diaconis ex Pontificali Romano ab Episcopo Ordinante impositus *Xoclurnus talis diei* intelligendus est Nocturnus ferialis, vel primus festi aut Dominicae in Psalterio, prout Ordinatio in feria, festo aut Dominica habita sit. 4042, 1; et Episcopus Ordinans habet jus injungendi alium a Nocturno diei a Pontificali designato. Ibid., 2.

In Ordinatione, ad Neo-Presbyteris Communionem distribuendam, formula *Corpus 1).* Λ ../, *C.* etc., omittenda est. 2089,4; 3105,2; 3274, 2; 3721, 1.

In Ordinatione Presbyterorum Episcopus in fine Ordinationis dexteram partem vultus Ordinatorum deosculari debet. 26S2, 17.

In Ordinatione Presbyterorum extendenda est manus tantummodo ad Orationem: *Oremus, Fratres carissimi,* juxta praxim Ecclesiae Romanae, 2851. 3105, 1.

In Ordinatione Presbyterorum debent tum Pontifex tum Sacerdotes adstantes, vix facta impositione utriusque manus, statim dexteras manus extendere, easque sic extensas tenere, donec Episcopus Orationem absolverit. 3274,1; 3307.

In Ordinatione cum Pontificale Romanum, loquens de unctione manum presbyteri, dicat: *ungit totaliter palmas,* per verbum *palmas* intelligenda est pars interior manus inclusis digitis qui dicuntur medius, annularis et minimus, ad mentem rubricae et formulae Pontificalis Romani. 4339, 1.

In Missis cum pluribus lectionibus (e. g. Quatior Temp.) commemorationes et aliae orationes ponuntur post orationem quae praecedit ultimam lectionem seu epistolam. *X Ii(* 142.

APPENDIX I

The Investiture of A Monsignor

Preliminary Note

336 There is no ceremony prescribed by the Church for the investiture of a Domestic Prelate or a Papal Chamberlain. For over fifty years[1] it has been practice in America to have a public ceremony when a priest is elevated to the dignity of a monsignor. The ceremony as outlined here is for the most part fashioned after the official ceremony for the investiture of a Protonotary Apostolic *ad instar.*[2] Since there is nothing prescribed, the bishop having consulted his master of ceremonies may add to, or subtract from, or alter the procedure as given in this chapter. It is given here only as a directive until the Holy See issues an official ceremony for this occasion.

Article I

PREPARATIONS

I. At the High Altar

337
1. Six wax candles, lighted.
2. White cope, stole, pectoral cross, cincture, alb, and amice for the bishop.
3. Kneeling-desk, draped in white (or green).[3]
4. Gold-cloth mitre on the gospel side.

   If Benediction of the Blessed Sacrament is to follow this (unction, the precious mitre is prepared on the gospel side and the gold-cloth mitre is then placed on the epistle side.

5. Pastoral staff near the gospel corner.

1 See *American Ecclceiaetical Review,* Vol. 33 (1905), p. 583.

2 See Nabuco, III, Sec. VIII, n. 296; see also A. J. Schulte-J. B. O'Connell, *Benedicenda* (Bcuziger, 1955), p. 274.

* See no. 20.

II. On the Credence near the Throne

1. Robes for the new monsignori.
2. Ritual or card containing the blessing of the robes.
3. Card with the formula used while the bishop vests the prelate.
4. Card or book for intonation of the *Te Deum* the versicle, and Oration.
5. Holy water and sprinkler.
6. Bugia with lighted wax candle.
7. White pillow for *Te ergo quaesumus* of the *Te Deum*.
8. Purple pillows for the new monsignori.
9. *Canon Missae* for the bishop's Blessing (unless Benediction of the Blessed Sacrament follows the function).

III. In the Sacristy and on the Credence

1. Veils for the mitre-bearer and staff-bearer.
2. Processional cross and candles for the acolytes.

If Benediction of the Blessed Sacrament follows, then the vestments for the deacon and subdeacon must be prepared, as well as the other requisites for Benediction as given in no. 162.

IV. In the Sanctuary

1. Throne, draped in white.
2. Seats and kneelers for the new monsignori.
3. Seats for the visiting prelates, clergy, etc.

Article II

FUNCTION

Shortly before the time appointed for the function, 338 the new monsignori vest in violet choir cassock and cincture. The bishop is vested in his *cappa magna* and his chaplains are vested in their choir dress (surplices unless they are prelates).

The assistant master of ceremonies arranges the procession as follows:

1. Cross-bearer between the acolytes with lighted candles.
2. Lav societies, men first.
3. Altar boys.
4. Seminarians.
5. Priests of religions congregations and orders.
6. Diocesan priests, younger first.
7. Visiting monsignori (two by two).
8. New monsignori.
9. Abbots, each with his chaplain.*
10. Bishops, each between two chaplains.
11. The presiding bishop between his chaplains.

339 The procession enters the church as usual. The bells are rung and the organ is played. The choir may sing *Ecce Sacerdos magnus* or some appropriate antiphon. At the door the rector gives the holy water to the bishop who takes holy water himself,[5] presents the sprinkler to the visiting bishops and abbots, and finally sprinkles those nearby, beginning with the prelates.

The procession moves to the sanctuary, and all stand until the bishop arrives at the kneeling-desk. All kneel and adore the Blessed Sacrament. When the bishop rises, all stand until the bishop is seated at. the throne.

The bishop vests in amice, alb, cincture, pectoral cross, stole, cope, and gold-eloth mitre. The chancellor, or the priest appointed for the occasion, comes to the throne with the proper reverences and presents to the bishop the Apostolic Briefs, 'rhe bishop, having looked at them, returns them to the chancellor and says *Legantur.* With the usual reverences (14) the chancellor goes to the pulpit or lectern, and reads the Apostolic Briefs in both Latin and English.

340 The book-bearer with the Ritual or card for the blessing of the robes comes to the throne. He is accompanied by the candle-bearer and an acolyte with the holy water who stands at the right of the senior chaplain. The mitre is removed; the bishop and his chaplains rise. The bishop blesses the robes, using the *Hcncdictio nd omnia.* He may

* In some places the abtwts have two chaplains.

5 See no. 21.

add in English the prayers for the blessing of vestments.[6] After the prayers the bishop sprinkles the robes, sits, and receives the gold-cloth mitre. The first of the new monsignori comes to the throne carrying the formula of the oath of fidelity. He kneels on a purple cushion placed on the second step on the throne. He makes the oath:[7]

I, N.N., raised to the dignity of a Domestic Prelate (or Papal Chamberlain) by the Apostolic Brief just read, and touching these Holy Gospels, solemnly pledge and affirm to live up to the distinction conferred on me, in as far as is humanly possible; and faithfully to respect the traditions enjoined to this title, and to observe the Constitutions of the Supreme Pontiffs concerning this honor, especially the *Inter Multiplices* of Pope St. Pius the Tenth and the *Ad Incrementum Decoris of* Pope Pius the Eleventh.

A master of ceremonies or a chaplain places the gospel book on the bishop's knees; the prelate places his right hand on the book and says:

So help me God, and these His Holy Gospels.

The gospel book is removed, and the prelate gives the formula of the oath to an acolyte but remains kneeling before the bishop. The bishop with the aid of the chaplains vests the prelate with the rochet ami mantelletta (or mantcllone) and places the biretta on the prelate's head. The bishop then reads the following formula from the card held by the book-bearer:[8]

[6] An English tianslation will be found in Philip T. Weller, *77k Homan Hitmil,* Vol. III: *The Blessinys* (Brure, 19 16), p. 26.3.

[7] Formula used in Greensburg on February 7, I960.

[8] *Idem.*

I vest you with the rochet and mantelletta (or mantellone) and place on your head this biretta with its purple adornment so that all may know that you have been publicly chosen as one of the Domestic Prelates (Papal Chamberlains) of the Most Holy Father, with all the rights and privileges thereunto annexed, as fully stated in the Apostolic Constitutions and Briefs. Finally I receive you with the kiss of peace and embrace you with fraternal charity.

The prelate removes his biretta and hands it to an acolyte, rises, and receives the kiss of peace from the bishop. He then bows and kisses the bishop's ring while the bishop says:

May God grant you His richest blessings.

The prelate receives his biretta and with the proper reverences returns to his place, where he sits and puts on his biretta. The next prelate follows the same procedure, and so on until all are invested.

Then the sermon is preached by the bishop, or by one of the newly invested monsignori, or by another appointed by the bishop.

After the sermon the mitre is removed; the bishop rises and. from the card held by the book-bearer, intones the *Te Dcutn.* All rise when the bishop rises. All kneel with the bishop for the verse *Te ergo quaesumus.* At the end the bishop sings the versicle and Oration. The ceremony is concluded with the solemn Blessing given by the bishop. For this the book-bearer presents the *Canon Missae;* the bishop wears the mitre[9] and uses the pastoral staff.

If nodiction of the Blessed Sacrament is to be given, the solemn Blessing is not given by the bishop. In this event, during the *Te Deinn* the deacon and subdeacon vest, and the other preparations for Benediction are mad··. The ceremony is carried out as indicated in no. 163 IT.

» The metropolitan does not wear the mitre. See no. 18.

APPENDIX II

The Profession of Faith to be made by a Dying Bishop

After having confessed his sins, the bishop is vested in rochet and white stole. In the presence of the Blessed Sacrament he reads the following Profession of Faith prescribed by Pope Pius IV. *(CE,* II, 38, 3.) 342

Professio Fidei

Ego N. firma fide credo et profiteor omnia et singula, quae continentur in symbolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum Filium Dei Unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine, et Homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato: passus, et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in caelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre

Filioque procedit. Qui cum Patre et Filio simul adoratur; et conglorificatur: qui locutus est per prophetas. Et Unam, Sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen. Apostolicas et ecclesiasticas traditiones, reliquasque ejusdem Ecclesiae observationes et constitutiones firmissime admitto et amplector. Item Sacram Scripturam, iuxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cujus est judicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam umquam, nisi, iuxta unanimem consensum Patrum, accipiam et interpretabor. Profiteor quoque septem esse vere et proprie Sacramenta novae legis a Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet Baptismum, Confirmationem, Eucharistiam, Poenitentiam, Extremam Unctionem, Ordinem et Matrimonium; iliaque gratiam conferre, et ex his Baptismum, Confirmationem et Ordinem sine sacrilegio reiterari non posse. Receptos quoque et approbatos Ecclesiae Catholicae ritus in supradictorum omnium Sacramentorum sollemni administratione recipio et admitto. Omnia et singula quae de peccato originali et de justificatione in sacrosancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio. Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium Sacrificium pro vivis et defunctis; atque in sanctissimo Eucharistiae Sacramento esse vere, realiter et substantialiter Corpus et

Sanguinem una cum anima et divinitate Domini nostri Jesu Christi, fierique conversionem totius substantiae panis in Corpus, et totius substantiae vini in Sanguinem, quam conversionem Catholica Ecclesia Transsubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis iuvari. Similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Firmiter assero imagines Christi ac Deiparae semper Virginis, necnon aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impartiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam, Catholicam et Apostolicam Romanam Ecclesiam, omnium Ecclesiarum matrem et magistram agnosco, Romanoque Pontifici beati Petri Apostolorum Principis successori ac Jesu Christi Vicario, veram obedientiam spondeo ac juro. Cetera item omnia a sacris Canonibus et Oecumenicis Conciliis, ac praecipue a sacrosancta Tridentina Synodo et ab Oecumenico Concilio Vaticano tradita, definita et declarata, praesertim de Romani Pontificis primatu et infallibili magisterio, indubitanter recipio atque profiteor, simulque contraria omnia, atque haereses quascunque ab Ecclesia damnatas et reiectas et anathematizatas ego pariter damno, reficio et anathematizo.

Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, quam in praesenti sponte profiteor et veraciter teneo, eandem integram et inviolatam usque ad extremum vitae spiritum, constantissime, Deo adjuvante, retinere et confiteri, atque a meis subditis seu illis, quorum cura ad me in munere meo spectabit, teneri et doceri et praedicari, quantum in me erit curaturum. Ego idem N., spondeo, voveo ac juro. Sic me Deus adjuvet et haec sancta Dei Evangelia.

Since the words of the Profession refer to the future, it is the opinion of De Herdt that it should be concluded as follows:

Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, quam in praesenti sponte profiteor et veraciter teneo, eamdem integram et inviolatam usque ad extremum vitae spiritum, constantissime, Deo adjuvante, retinere et confiteri affirmo, me semper inconcusse et firmiter tenuisse et credidisse, meque in ea velle vivere, et mori, cum Deo placuerit. Ego idem N. spondeo, voveo ac juro. Sic me Deus adjuvet et haec Sancta Dei Evangelia.

In case the bishop, on account of weakness, is unable to read the entire formula, one of the priests in attendance may read it to the words *Hanc veram catholicam fidem, de.* The bishop will, if possible, read the remainder.

After the Profession of Faith, the bishop receives the Holy Viaticum and Extreme Unction.[1]

[1] In the *CollfClio Rituum,* approved by the SRC for the United States, Extreme Unction precedes Holy Viaticum.

GLOSSARY

Ampulla. Name applied to each of three large vessels for Oil, used on Holy Thursday.

Antependium. An ornamented veil, hung in front of the altar and changed to correspond with the different feasts or ceremonies.

Bench. A form of seat with a low back for the celebrant, deacon, and subdeacon. Single seats with supports for the arms and back are prohibited. (SRC, 4214.)

Biretta. An ecclesiastical cap, having three "horns or peaks" with a tuft of silk (pompon, not tassel) attached in the middle. The biretta should be of cashmere or silk, not of velvet. The color should be red for cardinals, purple for bishops, black for other ecclesiastics. The cardinal's biretta has no pompon; the pompon on the bishop's biretta is purple; the pompon on the biretta of a protonotary is red, and the pompon on the biretta of a domestic prelate is purple. The lining of the cardinal's biretta is scarlet red, of a bishop's is green, of a protonotary is crimson red, of a domestic prelate also crimson red, of prelates *de mantellone* purple. The lining of a priest's and any other cleric's biretta is black. See John Nainfa, *Costume of Prelates,* rev. ed. (Baltimore, 1926), p. 110 ff. and Henry McCloud, *Clerical Dress and Insignia* (Milwaukee, 1948), p. 63 ff.

Bugia. A low candlestick with handle. The candle should be of beeswax.

Buskins. See Stockings.

Caeremoniale. Refers to the *Caeremoniale Episcoporum* which is the official liturgical book of episcopal ceremonies.

Canon. A book containing the Preparation for Mass, Prayers for Vesting, the *Ordo Missae,* the Prefaces, the Canon of the Mass, and Thanksgiving after Mass.

Cappa Magna. A large mantle with a long train and fur cape (silk cape for summer wear) fastened at the back of the neck. The hood, when not in use, is caught up at the right shoulder. There should be only one train-bearer. The *cappa* is worn on days of the first class rite, including the *Triduum* of Holy Week, by the Ordinary in his diocese, by the archbishop in his province. It is worn by cardinals, patriarchs, legates in places under their jurisdiction. A bishop outside his diocese or an archbishop outside his province wears the mantelletta over the rochet.

Cassock. The principal part of the ecclesiastical costume is a long, close-fitting garment, cut round at the bottom, and covering the entire body from the neck to the feet.

Castrum Doloris. The catafalque or bier, used at the Absolution of the Dead.

Catafalque. A coilin- or casket-shaped form, covered with a black pall, used during the Absolution of the Dead after Mass when the body is not present. It is usually placed in the middle aisle near the sanctuary (sometimes near the middle of the church), two or three large candlesticks with candles of (unbleached) wax placed on each side.

Choir (choral) Dress. The cassock worn by prelates in choir. It differs from the ordinary cassock in color and trimmings. Canons wear cassock and surplice, unless the Holy See has permitted them some other costume.

Clara Voce. A distinct tone of voice.

Dignior. The first dignitary of the clergy.

Faldstool. A movable folding chair so constructed as to serve the double purpose of sitting and kneeling. It is used by the bishop in Pontifical functions outside of his cathedral, and within it when not at his throne. The faldstool is covered with silk of the same color as the vestments worn by the celebrant. (DIIP7›, 1,91; MM, V. c. 4. n. 6.)

Gloves. Woven of silk, ornamented with gold around the border, and of the same color as the vestments.

Gremial. An episcopal apron placed over the celebrant's knees, when he sits at Pontifical Mass. It is of the same color as the vestments and ornamented with gold or silver fringe.

In Albis. Wearing amice, alb, and cincture; the deacon also wearing stole.

Instrumentum Pacis (Pax-board). A plate of silver or other precious material on which there should be engraved some pious image. It is provided with a handle and covered with a silk veil. In a Mass at which it is used, it is brought to the altar at the prayer *Domine Jesu Christe, etc.* The celebrant kisses it, and it is taken to the prelate assisting at a low Mass. It is not commonly used in this country.

Kneeling-desk or Genuflexorium. (Wider than the prie-dieu.) It is furnished with a cover and cushions, and is used by the bishop in his own diocese. (DHPP, I, 811.) Ordinarily, it is covered with a green cloth; but when black or violet vestments are used, it is draped in violet. (DHPP, I, 91.)

Mantelletta. A garment without sleeves, reaching almost to the knees, open in front, and fastened at the neck with a hook; two vertical slits permit the insertion of the arms. It is worn over the rochet by prelates in places that are not within their jurisdiction. It is also worn by domestic prelates. Cardinals (outside of Rome) do not wear the matelletta, but the inozetta only over the rochet. (MM, VII, c. 3, n. 3.)

Metropolitan Cross. A processional cross, but the image is turned toward the archbishop. "It should not be double-armed." (Nainfa, p. 14; *Calh. Encyclopedia.*

Mitre. 1. Precious — of white silk, ornamented with gold, jewels, and needlework.

2. Gold-cloth — of white silk, interwoven with gold, or of plain gold cloth, without jewels or other rich ornaments.

3. Plain or simple—of plain white silk, damask, or linen. The fanons are ornamented with red fringe.

Morse. Large clasp used for fastening the cope. It is used by the Ordinary only. (SRC, 2425, 9.)

Mozetta. A short cape-shaped garment which covers the shoulders and is buttoned over the breast; at the neck it has a small ornamental hood. Its color varies with the rank of the prelate. — Prelates wear the mozetta within their own jurisdiction, outside of which they wear the mantelletta instead of the mozetta, except suffragans assembled in a Provincial Council. In presence of a cardinal, a bishop even in his own diocese wears the mantelletta under the mozetta; and if the cardinal is a Legate *a latere,* the bishop does not wear the mozetta at all. Cardinals in Rome wear the rochet, the mantelletta, and over the latter the mozetta. But in their *titles,* and outside of Rome, they wear the rochet and the mozetta. (MM, VIT, c. 3, n. 3.)

Pallium. An ornamented band of white wool, with two pendants, to be worn over the chasuble at Pontifical high Mass on certain days determined by the *Caeremoniale.* It is worn by the Pope, patriarchs, primates, and archbishops. See no. 19.

Pastoral Staff. A long metal staff, curved at the top, and pointed at the bottom. It is carried by archbishops, bishops, and abbots as a symbol of authority to rule.

Pax. See Instrumentum Pacis.

Pectoral Cross. A cross of Latin form worn hanging over the breast by prelates invested with the episcopal character; also by abbots, in virtue of an immeino-

rial custom; and, by a special grant, by cardinals who have not received the episcopal consecration. (See can. 239, *CIC.)*

Platform. The raised floor on which the altar stands.

Precentor. The one who pre-intones the antiphons at Vespers.

Predella. Upper platform in front of the altar.

Recto tono. Sustained tone of voice without inflection.

Ring. The pontifical ring should be of gold, ornamented with a large precious stone.

Rochet. This is a close-fitting garment of linen, something like a surplice, but with tight sleeves. The opening for the neck should be cut square, like that of the cotta; the bottom, the shoulder pieces, and the extremities of the sleeves, ornamented with lace. Under the lace, at the shoulder pieces and sleeves, is put a silk lining, visible through the lace. This lining should be of the same color as the trimmings of the choir cassock.

Sacrarium. A cistern, under the church, into which the water used in Baptism is drained and in which the ashes are deposited after burning blessed vestments or cotton, etc., used in administering the Sacraments. The walls of the Sacrarium may be finished in solid masonry; the bottom should be covered with loose stone or gravel. The top should be well covered, but there should be one stone furnished with an iron ring, so that it can be readily removed.

Salver. Tray on which the bishop's vestments are placed.

Sandals. These are the footwear used at Pontifical high Mass by bishops and all who have, by law or special concession, the privilege of using the “pontificals.” The shape of these sandals is that of low shoes, with thin soles ami flat heels. These sandals are made of silk. Their color is that of the office of the day. Sandals are not used at Requiem Masses.

Scutifer. A bishop's chaplain, who assists in putting on and taking off the sandals and stockings.

Secretarium. Room or chapel where the bishop vests for Mass.

Stockings. A close-fitting covering for the foot and leg, fastened above or below the knee with a garter. These Liturgical Stockings, those prescribed by the rubrics, are made of woven silk material; and their color is the one required by the office of the day.

Throne. Seat at which the bishop officiates solemnly in his own diocese. The drapery should be of silk and of the same color as the vestments; not of gold, unless a cardinal officiates. In Masses for the Dead it is draped with violet material. *(CE,* II, 12, 1; MM, Favrin, et al.) The throne should be equipped with a square canopy draped with material of the same color as the vestments, and should rest on a platform furnished with three steps. (See note after no. 16.)

Train-bearer of the Ordinary wears a purple cassock with black ferraiolo (cloak) when the bishop is vested in *cappa magna* and the cotta over the purple cassock when the bishop is clad in pontifical vestments. (Nainfa, p. 94. Note.) Even when the bishop is vested in the *cappa magna* the train-bearer may wear a cotta (surplice) over his cassock. (Moretti, 558.)

Tunic and Dalmatic. Both made of light silk, of the same color as the chasuble and of the same cut as the dalmatic worn by the deacon. The dalmatic may be slightly larger than the tunic and ornamented with narrow gold galoons. For a good reason, e. g. intensive heat, the bishop and others who are entitled to wear the pontificals may dispense with the use of the tunic and dalmatic under the chasuble. *(NRC,* 134.)

Zucchetto *(pileolus).* A round skull-cap of silk, lined with red leather, worn by cardinals, bishops, and abbots. The color for a cardinal is red; for a bishop, purple; for an abbot, usually black. For further details, see Glossary in Vol. I.

BIBLIOGRAPHY

I. Sources

Acta Apostolicae Sedis, Commentarium Officiale, Romae, 1909-1929; Civitate Vaticana, 1929-

Caeremoniale Episcoporum, edito tertia post typicam, Romae: Marietli, 1918.

Codex luris Canonici, Pii X Pontificis Maximi lussu Digestus, Benedicti Papae XV Auctoritate Promulgatus, Romae: Typis Polyglottis Vaticanis, editio altera 1936.

Decreta Authentica Congregationis Sacrorum Rituum, Romae. 1898-1926.

Ephemerides Liturgicae, Romae, 1887-

Missale Romanum, editio V iuxta typicam Vaticanam. Now York: Benziger Brothers, 1945.

Ordo Hebdomadae Sanctae Instauratus, Sumptibus et typis Marne, 1956.

Pontificale Romanum, editio typica, 3 vols., Ratisbon: Pustet, 1888.

Rituale Romanum, editio prima iuxta typicam, Typis Polyglottis Vaticanis, 1954.

Ritus Pontificalis Ordinis Hebdomadae Sanctae Instauratus, Typis Polyglottis Vaticanis, 1957.

Rubricae Breviarii et Missalis Romani, Typis Polyglottis Vaticanis, I960.

II. Authors Frequently Cited

Ahearnc-Lane, Pontifical Ceremonies, revised edition, London: Burns and Oats, 1947.

De Hordt, ‹l. B., Praxis Pontificalis, editio altera, 3 vols., Lovanii, 1904-1905.

Favrin, B., Praxis Solemnium Functionum Episcoporum, Ratisbon: Pustet, 1906.

Martinucei-Menghini, Manuale Sacrarum Caeremoniarum, editio tertia, 4 vols., Romae: Pustet, 1911-1915.

Moretti, Aloysius, Caeremoniale iuxta Ritum Romanum sou De Sacris Functionibus, Episcopo Celebrante, Assistente, Absente, Taurin, Italia: Marietti, 1936-1939.

Schober, Georgius, Caeremoniae Missarum Solemnium et Pontificalium, editio altara, Ratisbon: Pustet, 1909.

III. Other Authors Consulted

Baldeschi-Dale, Ceremonial According to the Roman Rite, London: Dolman, 1853.

Bouscarcn, T. Lincoln, Canon Law Digest, 4 vols., Milwaukee: Bruce, 1934-1957.

Britt, Matthew, How to Serve in Simple, Solemn, and Pontifical Functions, Milwaukee: Bruce, 1934.

Ceremonial for the Use of the Catholic Church in the United States, 9th edition, revised by Rev. W. Carroll Milholland, S. S. Philadelphia: H. L. Kilner, 1935.

Fortescue-O'Connell, The Ceremonies of the Roman Rite Described, 8th edition, Westminster, Maryland: Newman, 1949.

Furstenberg, Maximilian De, Caeremoniale ad Usum Venerabilis Capituli Sancti Rumoldi, Mechliniae: Dessain, 1946.

McCloud, Henry, Clerical Dress and Insignia, Milwaukee: Bruce,1948.

McManus, Frederick IL, The Rites of Holy Week, Patterson, N.J.: St. Anthony Guild Press, 1956.

Mueller-Ellis, Handbook of Ceremonies, 17th English edition, St. Louis: Herder, 1956.

Nabuco, Joachim, Pontificalis Romani Expositio luridico-Practica, Brazil: Vozes, 1945.

---------- Jus Pontificalium, Tournai, 1956.

Nuinfa, John, Costume of Prelates, revised ed., Baltimore: Murphy, 1926.

O'Connell, J B., The Celebration of Mass, Milwaukee: Bruce, 1956.

Schmitz, Walter J., S.S., Holy Week Manual for Priests, Milwaukee: Bruce, 1956.

Stehle, Aurelius, Manuale Ordinandorum, Latrobe: Archabbey Press, 1929.

Van de Stappcn, J.. Sacra Liturgia, editio tertia, 5 vols., Mechliniae.: Dessain, 1915.

Wapelhorst-Bruegge, Compendium Sacrae Liturgiae, 12th edition, Now York: Benziger Brothers, 1931.

Wuerst-Mull.iney-B.trry, Matters Liturgical, 9th edition, New York: Pustet, 1956.

INDEX

The numbers in heavy-face type refer to the paragraphs.
Light-face numbers to the subdivisions of the paragraphs.
(Nos. 1-168 are found in Vol. I)

Absolution. After Pontifical Mass for the Dead, 90. By one Bishop, when the corpse is present, 91. By one Bishop, when the corpse is absent, 92. By five Bishops, 93.

Acolytes. Special Instructions for, at Pontifical Vespers, 198. At Pontifical Mass, 83.

Altar. Incensation, 1 ff.

Antependium. On High Altar, 20, I, fn 3.

Archbishop. Special Rites for an, 17. Throne in suffragan diocese, 17; see also 16, 5. Blessing at Mass, 18. At Tenebrae, 18. Pallium, 19.

Ash-Wednesday. Preparations, 230. Function, 231. The Mass, 233.

Asperges. In Presence of the Ordinary. 113, 133.

Assistance of the Bishop. On Holy Thursday, 313. On Good Friday, 314. On Holy Saturday, 315 ff. See Mass.

Assistant Deacons. At Pontifical Vespers, 187. At Pontifical Mass, 69, 70; see also 57.

Assistant Priest. At Pontifical Vespers at the Throne, 186. At Pontifical Mass at the Throne, 68; see also 57. At Pontifical Mass at the Faldstool, 105. At Solemn Mass in Presence of the Ordinary, 125. At Solemn Vespers in the Presence of the Ordinary, 209 f.

Benediction of the Blessed Sacrament. Preparations, 162. Function, 163. If the Bishop assists in *Cappa Magna,* 168, 329. Reverences to be made, 14, 17; 167.

Biretta. Bishop and clergy do not wear it in church, unless vested, 11, 16, 21, fn 21. In Procession of the Blessed Sacrament, 16, 2. Material and form, see Glossary.

Bishop. Assistance of the Bishop in Holy Week. On Holy Thursday, 313. On Good Friday, 314. On Holy Saturday, 315 ff.

Mass, celebrated by the Bishop. Low Mass, 136. Pontifical at the Throne, 21, 62 ff. Pontifical at the Faldstool, 96, 104. In Presence of a Cardinal, 16, 6. Pontifical for the Dead, 88, 109.

Mass in Presence of the Bishop. Low Mass, 134. Solemn Mass, 124.

Vespers celebrated by the Bishop. Pontifical at the Throne, 171, 185. Pontifical at the Faldstool, 200, 202.

Vespers in Presence of the Bishop. In Cope and Mitre, 209. In *Cappa Magna* and Biretta, 210. In Rochet and Mozetta, 211.

Blessed Sacrament. Pontifical Vespers, when exposed, 199. Benediction of, 161. Mass and Procession, when It is exposed on Corpus Christi, 323-329.

Book-bearer. At Pontifical Vespers, 193. At Pontifical Mass, 78. At Solemn Mass in Presence of the Ordinary, 129.

Bugia, Head-candlestick. Not used on Good Friday, 278. 314. Its use by Domestic Prelates, 16, 8. Its use in the Presence of a Cardinal, 16, 6. See Glossary.

Buskins. At Pontifical Mass, 20, VIII.

Calotte. See Glossary under Zucchctto.

Candle-bearer. At Pontifical Vespers, 194. At Pontifical Mass at the Throne, 79 At Solemn Mass in Presence of the Ordinary, 129.

Candlemas Day. Preparations, 222. Function, 223. Procession, 227. The Mass, 228.

Cappa Magna. Pontifical Mass, 21. Pontifical Vespers, 171.

Cardinal. Mass celebrated in Presence of. Low Mass, 134. Solemn Mass in Presence of, in Cope and Mitre, 110; see also 16, 4, 5, 6. See Mass.

Vespers celebrated in Presence of, 209 ff.

Castrum Doloris. See Glossary.

Catafalque. Absolution at the, 92. See Glossary.

Chanters. At Pontifical Vespers at the Throne, 189.

Chaplains. At Low Mass, celebrated by the Bishop, 142. Two chaplains, 143. One Chaplain, 155.

Choir. At Pontifical Vespers, 190. In Requiem and I'erial Masses, 13. At Pontifical Mass, 11, 74. Incensation of the Choir, 5. Reverence, 14.

Choir (Choral) Dress. See Glossary.

Chrism. Mass of, 252 ff.

Ciborium or Pyx. Removal of, on Holy Thursday, 272; on Good Friday, 292.

Commemoration of the Faithful Departed. Matins and Lauds, 220. Pontifical Mass for the Dead, 88 ff, 109. Vespers, 213.

Compline. Pontifical, 214. On Holy Thursday, 274. On Good Friday, 292.

Confirmation. Preliminary, 158. Preparations, 159. Function, 160. Rite, 160.

Confirma, *Anliphona, cum cantu,* 160.

Consecration of Holy Oils. Oil of Sick. 257. Sacred (hrism, 261. Oil of Catechumens, 263.

Corpus Christi. Mass and Procession. 323. Bishop assists in *Cappa Magna,* 329. Bishop assists in Rochet and Mozetta, 329.

Cross. Unveiling and Adoration of, on Good Friday. 284.

Cross-bearer. Instructions for, 26.

Crucifix. Reverences toward, 14.

Deacon, Assistant. At Pontifical Vespers, 108. At Pontifical Mass, 69. 70; see also 57, 59.

Deacon of Mass. At Pontifical Mass at the Throne, 71, 72; see also 57, 59. At the Faldstool, 106. At Solemn Mass in Presence of the Ordinary, 128.

Dead. Pontifical Vespers for the, Preparations, 212. Function, 213. Pontifical Matins and Lauds for the Dead, 220. Pontifical Mass for the Dead, 88 ff, 109. Absolution of the Dead, 90 ff. Solemn Mass in Presence of the Ordinary, 128.

Decrees. The Bishop assisted at Low Mass by a Cleric, 157. The Divine Office, 221. Office of the Dead, 221. Holy Orders, 335.

Domestic Prelates. Dress and privileges, 16, 8. Investiture, 336.

Easter Vigil. Blessing of New Fire, 297. Blessing of Paschal Candle, 298. Solemn Procession and *Exultel,* 299.

Ember Week. Saturday in, Time for Conferring Holy Orders, 332.

Epistle. Bead by newly ordained Subdeacon, 334, 14.

Eucharist. See Blessed Sacrament.

Exposition of Blessed Sacrament. At Pontifical Vespers, 199. At Mass, 324. At Mass in Presence of the Ordinary, 131.

Exsultet. On Holy Saturday, 301.

Extra Tempora. Conferring of Holy Orders, 333.

Faldstool. Pontifical Vespers at the Faldstool, 200 ff. Pontifical Mass at the Faldstool, 94 ff. Description of Faldstool, see Glossary.

Ferial Mass. At Ordination, 333.

Fire. Blessing of New Fire on Holy Saturday, 296.

Font. Procession to, on Holy Saturday, 306.

Funeral. Obsequies, Oration, 90.

Genuflection. To the Crucifix on the. High Altar *{in ipso actu functionis),* 14. When the Blessed Sacrament is exposed, 199. Before the Cross from the Adoration on Good Friday until None on Holy Saturday, 292,fn 25.

Glossary. Vol. I, pp. 208 if; Vol. II, pp. 179 ff.

Good Friday. Preparations, 278. Functions, 279. Holy Communion, 291.

Gospel. Read by the newly ordained Deacon, 334, 14.

Gremial. At Pontifical Mass, 60.

Gremial-bearer. At Pontifical Mass, 84.

Hand-candlestick. Not used on Good Friday, 278. 314. Its use by Domestic Prelates and Protonotaries Apostolic, 16, 8. Not used in Presence of a Cardinal, 16. 6.

Holy Oils, Consecration of. See Holy Thursday.

Holy Orders. General Preparations, 330. Special Preparations, 331. Time for Conferring, 332. Special Instructions for the *Ordinandi,* 334. Oath, 334.

Holy Thursday. Mass of Chrism, Preparations. 252. Position during the Consecration of the Holy Oils, 252. Function, 253. The Mass, 254. *Oleum Infirmorum*. 257. Consecration of Sacred Chrism, 261. Consecration of the Oil of Catechumens, 263.

Evening Mass, Preparations, 265. Function, 266. Procession to the Repository, 271. Stripping of the Altars, 274. Removal of the Ciborium, 273. Washing of feet *(Mandalum)*: During Mass, 268. Outside of Mass, 275ff.

Holy Saturday. Preparations, 294. Function, 295. Blessing of New Fire, 296. Blessing of the Paschal Candle, 298. Lessons, 302. Blessing of the Baptismal Water, 304. Renewal of Baptismal Promises, 307. The Mass, 309.

Incensation of the Altar. Before the Introit, 1. At the Offertory, 2. Of the Choir, 5.

Indulgence. Episcopal, 41. Papal, 55 f.

Inferior Ministers. At Pontifical Mass: Acolytes. 83. Book-bearer, 78. Candle-bearer. 79. Cross-bearer, 86. Gremial-bearer, 84. Mitre-bearer, 81. Staff-bearer, 80. Thurifer, 82. Train-bearer, 85. Other Ministers, 87.

At Pontifical Vespers, 192 ff.

At Solemn Mass in Presence of the Ordinary, 129.

Instrumentum Pacis. At Low Mass, 134, fn 5; 152, fn 23.

Investiture of Domestic Prelates. Preparation, 336. Function, 337.

Lauds and Matins. Pontifical, 215. For the Dead, 220.

Legate, Papal. Low Mass in Presence of, 134. Solemn Mass in Presence of, 110. Solemn Vespers in Presence of. 209 ff. See Mass, Vespers.

Lessons. On Holy Saturday, 302.

Low Mass. Celebrated by a Bishop. Preparations, 135. Celebrant, 136. Chaplains, 142. Two Chaplains, 143, 157. One Chaplain, 155.
In Presence of the Ordinary7, or of a Cardinal, Papal Legate, or the Metropolitan, 134.

Mandatum, or Washing of Feet. Outside of Mass: Preparations, 275. Function, 276. During Mass, 268.

Mass. Low, celebrated by a Bishop. Preparations, 135. Celebrant, 136. Chaplains. 142. Two Chaplains, 143, 157. One Chaplain, 155.

Low, in Presence of the Ordinary, or of a Cardinal. Papal Legate, or the Metropolitan, 134.

Pontifical, at the Throne. Preparations, 20. Function. 21. General Remarks for the Assistant Priest, the Assistant Deacons, Deacon, and Subdeacon, etc., 57. The Mitre, 58 f. The Gremial, 60. The Pastoral Staff, 61.

Special Instructions: For the Bishop, 62 ff. For the Assistant Priest, 68. For the Assistant Deacons, 69 f. For the Deacon of the Mass, 71 f. For the Subdeacon, 73. For the Choir. 11, 74. For the Masters of Ceremonies, 77 ff. For the Inferior Ministers, 78 ff.

Pontifical, at the Faldstool, 94 ff.

Special Instructions for the Officers: For the Bishop, 104. l or the Assistant Priest, 105. For the Deacon of the Mass, 106. For the Subdeacon, 107. For the Master of Ceremonies, 108.

Pontifical, for the Dead, 88, 109.

Solemn, in Presence of the Ordinary, or of a Cardinal, Papal Legate, or the Metropolitan, 110.

Special Instructions for the Officers of the Mass: 1 or the Bishop. 124. For the Assistant Priest, 125. For the Assistant Deacons, 126. For the Celebrant, 127 For the Deacon and Subdeacon of the Mass, 128. 1 or the Master of Ceremonies and the Inferior Ministers, 129. Use of Mitre, 126.

Master of Ceremonies. At Pontifical Vespers at the Throne. 191. At Pontifical Mass at the Throne. 75 ff. At Pontifical Mass at the Faldstool, 108. At Solemn Mass in Presence of the Ordinary, 129.

Matins and Lauds. Pontifical. 215. For the Dead, 220.

Maundy Thursday. See Holy Thursday.

Metropolitan. Low Mass in Presence of. 134. Solemn Mass in Presence of, 110. Vespers in Presence ot. 209 ff. See Vespers.

Metropolitan Cross. Its use by the Archbishop within his province, 18. See Glossary.

Ministers, Inferior. At Pontifical Vespers at the Throne, 192 ff. At Pontifical Mass at the Throne, 78 ff. At Solemn Mass in Presence of the Ordianry, 129.

Ministri Parati. See Choir.

Miscellanea. Cardinal. Legate, Metropolitan, etc., 16.

Mitre, precious, gold-cloth and plain. See Glossary. At Pontifical Vespers, 196 Al Pontifical Mass, 58. 70, 72, 106,3; 107,3; 108.3. At Solemn Mass in Presence of the Ordinary, 126. 6.

Mitre-bearer. At Pontifical Vespers at the I hrone, 196. At Pontifical Mass at the Throne, 81. At Pontifical Mass at the Faldstool, 108. At Mass in Presence of the Ordinary, 129. 3.

Monsignori (Domestic Prelates ami Protonotaries Apostolic). Dress and privileges, 16. 8. Investiture of. 336.

Newly Ordained Priest. The Three Masses, 334, 10.

Oath. To be taken before promotion to Subdeaconship, 334. 1.

Ordinandi. Special Instructions for, 334.

Ordinary. *Asperges* in Presence of the Ordinary, 113, 133.

Assistance of the Ordinary, at Mass, celebrated by another Bishop, 14. On the last three Days of Holy Week, 313 ff.

Incensation of the Ordinary. Incensed with three double swings, 7, 3; see also 5, 3.

Low Mass in Presence of the Ordinary, 134.

Reverences to be made to the Ordinary. Canons bow, others genuflect, 14, 1. In the United States, a custom prevails of making a profound bow instead of a genuflection, 14, 3.

Solemn Mass in Presence of the Ordinary. In Cope and Mitre, 110. Tn *Cappa Magna* and Biretta, 130. When the Blessed Sacrament is exposed, 131. For the Dead, 132. Tn Rochet and Mozetta, 133. See also Mass.

Vespers in Presence of the Ordinary. In Cope and Mitre, 209. In *Cappa Magna* and Biretta, 210. In Rochet and Mozetta, 211. See also Vespers.

Oscula. Kissing the Hand and Object, 15.

Pallium. Its use by the Archbishop within his province, 19. Days on which the Archbishop may wear it, 19, fn 5.

Palm Sunday. Preparations, 236. Function, 237. Blessing of the Palms, 238. Procession, 241. The Mass, 242. The Passion, 243. Blessing of Palms outside of Church, 246.

Papal Blessing. After Pontifical Mass, 55.

Papal Legate. Low Mass in Presence of, 134. Solemn Mass in Presence of, 110. Vespers in Presence of. 209 ff.

Paschal Candle. Blessing of, 298.

Passion. On Palm Sunday, 243. On Good Friday, 282.

Pastoral Staff. At Pontifical Mass, 61. Special Instructions for bearer of : at Pontifical Vespers, 195; at Pontifical Mass, 80.

Pax. General Instructions, 9. Special Instructions, 10.

Pontifical Compline, 214.

Pontifical Mass. At the Throne. Preparations, 20. Function, 21. General Remarks for the Officers, 57. The Mitre, 58. The Greinial, 60. The Pastoral Staff, 61. See also Mass.

At the Faldstool. Preliminary, 94. Function, 95.

For the Dead. Preparations, 88. Function, 89 ff. Absolution, 90 ff. At the Faldstool, 109.

Pontifical Mass with the Assistance of Deacon and Subdeacon alone is not permitted, 73, Note.

Pontifical Matins and Lauds. On Feast Days, 215. For the Dead, 220.

Pontifical Vespers. At the Throne. Preparations, 169. Function, 171. Special Instructions for the Officers, 185 ff.

At the Faldstool. Preliminary, 200. Function, 202.

For the Dead. Preparations, 212. Function, 213.

See also Vespers.

Precentor. At Pontifical Vespers, 188.

Prelates. In Choir. At Pontifical Mass, 12. In Requiem and Ferial Masses, 13. Reverences made to Prelates, 14. In Procession, 12, 322.

Priest, Assistant. At Pontifical Mass at the Throne, 68; see also 57. At the Faldstool, 105. At Mass in Presence of the Ordinary, 125. At Pontifical Vespers, 186. Vespers in Presence of the Ordinary, 209.

Procession. Bishop in, 12, 322.

Procession, Order of. On St. Mark's Day, and on Rogation Days, 320. On Candlemass Day, 227. On Palm Sunday, 241. On Holy Thursday, 260. 272. On Corpus Christi, 326. Order of Procession, 321; see also 16, 7.

Protonotaries Apostolic. Dress and privileges, 16, 8

Purification, Feast of. See Candlemas.

Pyx. Removal of, on Holy Thursday, 273; on Good Friday, 292.

Receiving objects. From the Bishop *cum osculis,* 15.

Relics. Incensation of, 3.

Requiem Mass. Pontifical at the Throne, 88. Pontifical at the Faldstool, 109. In Presence of the Ordinary, 132. Absolution, 90 ff.

Reverences. To Prelates, Choir, etc., 14.

Rogation Days. Procession on, 319.

Sandals. At Pontifical Mass, 20. See Glossary.

Special Rites for an Archbishop. In Suffragan Diocese, Cross, Pallium, etc., 17 ff.

St. Mark's Day. Procession on, 319.

Semi-Pontifical Vespers. When and how celebrated, 184.

Staff-bearer, Pastoral. At Pontifical Vespers, 195. At Pontifical Mass, 90; see, also 61. At Pontifical Mass at the Faldstool, 95. At Solemn Mass in Presence of the Ordinary, 129, 4. In Procession on Corpus Christi, 326, 9.

Subdeacon. At Pontifical Mass at the Throne, 73; see also 57. At Pontifical Mass at the Faldstool, 107. At Solemn Mass in Presence of the Ordinary, 128.

Swings. Single and Double explained, 6. Double, when prescribed, 7. Single, when prescribed, 8.

Tabernacle. Key on Good Friday, 278, fn 4.

Tenebrae in Holy Week. Preparations, 248. Function, 249.

Terce. Before Pontifical Mass at the Throne, 72.

Throne. May be given to a visiting Prelate, except to one's coadjutor, etc., 16, 3.
See decree SRC after 16, fn 13.

Thurifer. At Pontifical Vespers, 197. At Pontifical Mas-. 82. At Mass in Presence of the Ordinary, 120, 5.

Titular Bishop. Does not assist solemnly at Mass sung by another, 14, 15.

Train-bearer. At Pontifical Mass, 85. At Solemn Mass in Presence of the Ordinary, 120, fn54; 123, fn 71.

Veiling of Statues. In Passion-tide, 235.

Vespers. Pontifical at the Throne. Preparations, 169 Function, 171. Special Instructions: Eor the Bishop. 185. For the Assistant Priest, 186. For the Assistant Deacons, 187. For the Precentor, 188. For the Chanters, 189. For the Choir, 190. For the Masters of Ceremonies. 191. For the Inferior Ministers, 192 ff.

When the Blessed Sacrament is exposed, 199.

Pontifical at the Faldstool. Preliminary, 200. Function, 202.

Pontifical for the Dead. Preparations, 212. Function, 213.

Semi-Pontifical Vespers, 184.

Solemn, in Presence of the Ordinary, or of a Cardinal. Papal Legate, or the Metropolitan. In Cope and Mitre. 209. In *Cappa Magna* and Biretta. 210. In Rochet and Mozetta, 211.

When the Blessed Sacrament is exposed, 199.

Vesting of the Bishop. At Pontifical Vespers, 173. At Pontifical Mass, 26. Order of Vesting, 20. At Solemn Mass in Presence of the Ordinary. 112. At Low Mass. 144.

Washing of Feet, or *Mandatum.* Outside of Mass: Preparations, 275. Function, 276; During Mass, 268.

Zucchetto. Its use at the Singing of the Gospel and at the Incensation of the Bishop, see Glossary, λ ol. L pp. 208 ff; see also 118. fn 41; 130. fn 2; 131, fn 3.